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ABSTRACT

Intended for administrators, teachers, aides, and personnel working with children of seasonal farmworkers, the manual, designed to help educators understand the Title I-M program and the children it serves, addresses such specific areas as migration patterns, ethnic and cultural backgrounds, English as a second language (ESL), problems of secondary youth, multicultural education, and a general understanding of the migrant child. Educators can use all or part of the manual to conduct workshops, meetings, classroom lessons, individual and small group tutoring sessions, or to learn more about the migrant education program and its orientation. Divided into eight sections, the first four sections deal with the nature, funding efforts, and goals of the Title I-M program; describe and illustrate state and national travel patterns of migrant workers; explain the mobile life, characteristics, and problems of migrant children; and deal with the two major ethnic groups in Oregon, the Mexican American and the Russian Old-Believers. The last four sections deal with language differences of the migrant child and ESL activities; show how schools can set up a viable multicultural program and provide motivation for the Chicano student; identify and define 81 migrant education terms; and list 223 educational and instructional resources and materials. (NQA)

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"Los niños son nuestra
única esperanza ... Son como
semillitas que nosotros hemos
sembrado en sus escuelas ...
ojalá se conviertan en fruto,
estas cosechas
de esperanza ..."

"Our migrant children ...
they are our only hope ...
like seedlings, they have
been sown in your
schools ... it is our wish
they blossom into
harvests of hope ..."

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CULTURAL AND PROGRAM AWARENESS MANUAL FOR MIGRANT EDUCATORS

Directions and Program Awareness for Administrators, Teachers, and Aides

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August 1982

Funded by Oregon ESEA I-M Program

MARION

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TABLE OF CONTENTS

Page

Preface iv

Introduction vi

Acknowledgments vii

To the Educator viii

Section I - Migrant Education

The Nature of the Problem of Migrant Education 3
Relationship to Title I and General Fund Efforts 4
National Goals 5
Symbolism of Logo 7

Section II - Migration Patterns

Oregon Migration Patterns (Regular) 11
Oregon Migration Patterns (Summer) 14
National Migration Patterns 16

Section III - The Migrant Child

The Mobile Life of the Migrant Child 21
Characteristics and Needs of Most but Not All Migrant Children 23
Problems of Secondary Migrant Students 28
Employability Needs of Migrant Youth 30
Health and Living Conditions of Migrant Families 32

Section IV - Major Migrant Ethnic Groups in Oregon

Who is the Mexican-American? 39
    Other Mexican-American Family Characteristics 40
    Religious Characteristics 40
    Educational Characteristics 40
    Traditional Mexican-American Family Values and Patterns 43
Present Perspective of Russian Old Believers 46
    Outline of History of Old Believers 46
    The Language of the Old Believers 47
The Importance of Names and Personal Identity 48
Old Believer Names 49
Social and Religious Customs of Old Believer Life 50
    Holidays 50
    School Attendance on Holy Days 51
    Weddings 52
    Candle Making 52
    Clothing 52
    Embroidery 53
    Belt-Weaving 53

Icons 53
Livelihood 53
Child Raising and Family Life 54
Medical Attitudes 54
Religious Laws and Prohibitions 55
Fasting 55
Other Prohibitions 55
Home Visits 56

Section V - Language Differences/ English As a Second Language/ Problems and Solutions

Cultural Differences Revealed Through Language 59
Basic Knowledge About the ESL Child 68
How the Student Relates to the Teacher - A Basic Philosophy 69
Names - The Importance of Names and Personal Identity 69
Common Classification of Major Differences Between Mexican-American and Anglo Value Systems 70
4-R's of a Migrant Child 71
Survival Statements 73
Contrasting Structure Patterns 75
Common Errors made by Spanish Speakers in English 77
Spanish Alphabet - Alfabeto Espanol 79
Meeting the Needs of the ESL Child 80
Developing Oral Language 80
Independent Activities 81
Other 81
Nine Immediate Steps any Teacher Could Implement to Service Non-English Speaking (NES) and Limited-English Speaking (LES) Students 82
Tips on Teaching Reading to Limited English Speakers 87
Know Your Student's Reading Skills 88
Reading to Learn 88
Learning to Read 88
Weak Areas in an ESL Student's Vocabulary 88
Don'ts and Do's in Teaching ESL 90
Ideas for Classroom Teachers 92
Book Without Words - Libro sin Lengua 95
Ohming Instick 96

Section VI - Multicultural Education

What Is Your School's MEQ 101
Criteria 101
Curriculum and Instruction 101
Staffing 102
Support Services 103
Student Activities 103
School Climate 104
Conclusion 104
Motivation and Chicano Students 106
Social Reinforcements 107
Cooperative Versus Competitive Tasks 109

Section VII - Glossary

Migrant Education Terms and Definitions 113

Section VIII - Selected References and Resources

Bibliography on Migrant Education 123
Mexican American - References 128
Multicultural Education - References 129
ESL Bibliography 131
ESL Materials List 132
Resource List - Educational Materials, Tests, and Personnel for Linguistically Different Children 135
Reading Bibliography 138
Migrant Education Service Center - Education and Curriculum Resources and Publications 139

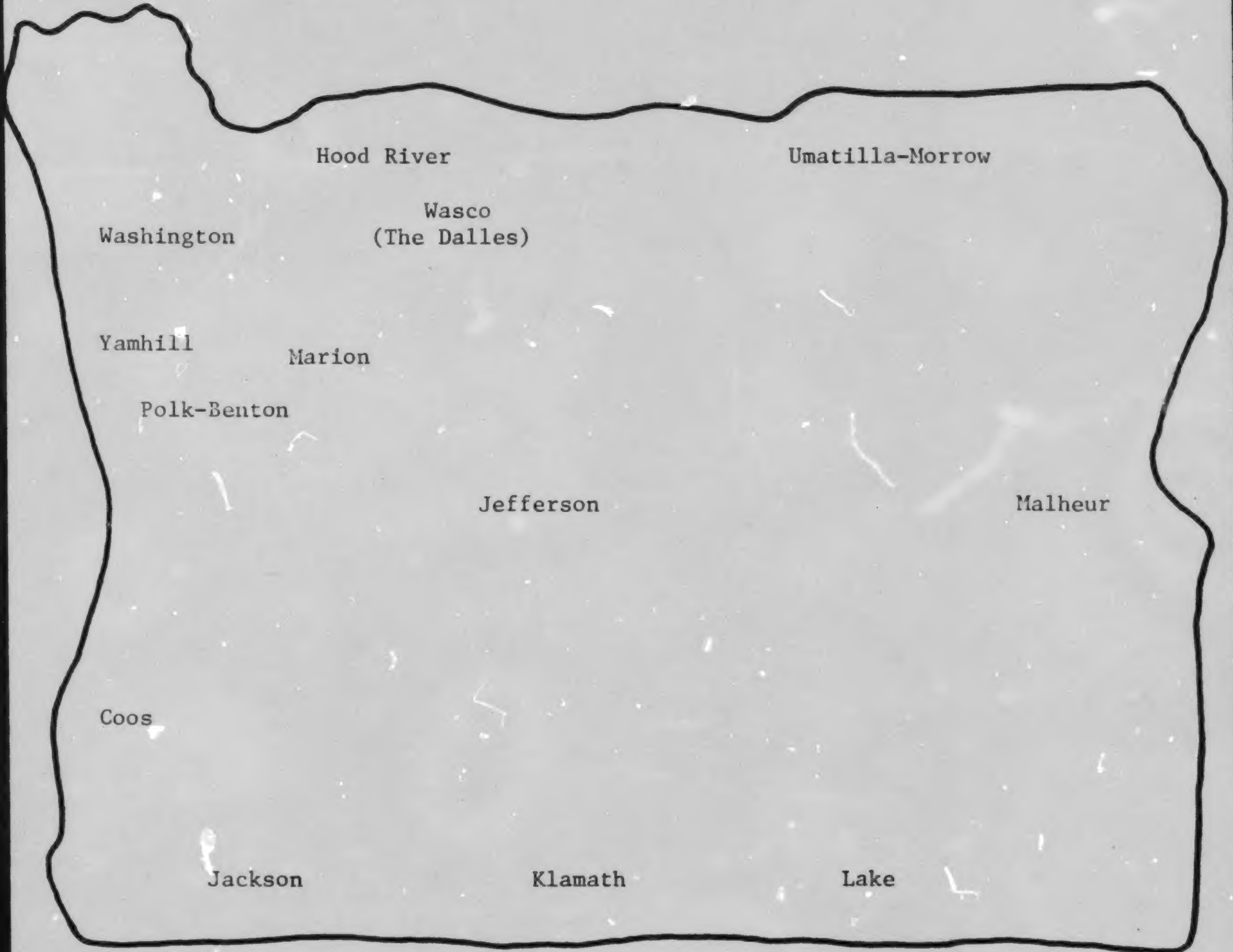
PREFACE

The Oregon Migrant Education Program usually funds 13 area projects a year. Individual projects vary in size from district programs to county level operations. These area projects include: Coos, Hood River, Jefferson, Jackson, Klamath, Lake, Malheur, Marion, Polk-Benton, Umatilla-Morrow, Washington, Wasco (The Dalles), and Yamhill (Amity, Dayton, McMinnville, Newberg). To qualify for funding, each project must submit an approvable plan which incorporates a statement of student needs to be served by that project, and a statement of the activities to be performed to achieve those objectives. A map of the Oregon Migrant Area Projects is illustrated on the next page.

In Oregon, a large percentage of children served by the migrant program area from Hispanic families. Of the 13,000 migrant children enrolled, 75 percent are Hispanic. Sixty-six thousand Hispanics reside in Oregon and of these numbers, 11,022 attend public school. This is a ratio of school attendees 1,000 to 66,000 or 1 to 5.

As a state, Oregon ranks ninth nationally in numbers of migrant students. This is according to information received from migrant education program site directors and the Migrant Student Record Transfer System.

OREGON MIGRANT AREA PROJECTS


Hood River
Umatilla-Morrow
Wasco
(The Dalles)
Washington
Yamhill
Marion
Polk-Benton
Jefferson
Malheur
Coos
Jackson
Klamath
Lake

INTRODUCTION

The Cultural and Program Awareness Manual for Migrant Educators is a publication designed for administrators, teachers, aides, and personnel working with children of seasonal farmworkers. This manual is not intended to be all-inclusive of the program operation but is designed to help educators understand the Title I-M program and the children it serves.

This is the first publication that has been done on a statewide level which addresses such specific areas as migration patterns, ethnic and cultural backgrounds, English as a second language, problems of secondary youth, multicultural education, and a general understanding of the migrant child.

Migrant education believes that, because of the importance of the school setting in the lives of migrant children, it is essential that this setting provide for the development of a positive and healthy experience. It is our hope that with a greater understanding of migrant education, educators will be better prepared to help and serve migrant children in this state and across the nation.

We encourage administrators, school personnel, and parents to utilize all or part of this information in conjunction with other resources at their disposal.

The Migrant Education Service Center expresses its greatest appreciation to the people who contributed their expertise and many hours of their time producing this manual. The MESC also gratefully acknowledges the organizations identified on the following page, which provided information toward this publication.

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Fred Johnson

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Marion County Migrant Education Program, Salem, Oregon

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Sonia B. DeHunt
Keith Picket

University of Washington, Seattle, Washington
Tobias M. Gonzalez
James A. Vasquez

TO THE EDUCATOR

The Cultural and Program Awareness Manual was developed so the educator can use all or part of the manual to conduct workshops, meetings, classroom lessons, individual and small group tutoring sessions, or to learn more about the migrant education program and its orientation.

This manual has been divided into eight sections. Section I, "Migrant Education," deals with the nature, funding efforts, and goals of the Title I-M program. Section II, "Migration Patterns," describes and illustrates state and national travel patterns of migrant workers. Section III, "The Migrant Child," explains the mobile life, characteristics, and problems of migrant children. Section IV, "Major Ethnic Migrant Groups in Oregon," deals with the two major ethnic groups in Oregon: the Mexican-American and the Russian Old-Believers. Section V, "Language Differences/English as a Second Language/Problems and Solutions," deals with language differences of the migrant child and ESL activities. Section VI, "Multicultural Education," shows how schools can set up a viable multicultural program and provide motivation for the Chicano student. Section VII, "Glossary," identifies and defines migrant education terms. Section VIII, "Selected References and Resources," is a listing of valuable educational and instructional resources and materials.

Educators are encouraged to use the many resources and materials suggested in this manual. Copies of the materials and information may be obtained by contacting the Migrant Education Service Center, Administration Building 2nd Floor, 700 Church SE, Salem, Oregon 97310 (503) 378-6853.

It is hoped that this document will be of benefit to the educator who serves our migrant children.

SECTION I

MIGRANT EDUCATION

12

THE NATURE OF THE PROBLEM OF MIGRANT EDUCATION

The Migrant Education Program has its statutory roots in Title I of Public Law 89-10 passed in 1965. Title I was intended to assist disadvantaged children generally. It was soon realized that even though the intentions of Title I were to serve all disadvantaged children, a substantial group was not receiving the help they needed. These were the children of migrant agricultural workers. School programs (including those supported by Title I) are generally set up on a year-long basis. The migrant child was seldom in a school for a full year. He had all of the problems of the generally disadvantaged child plus several movement-induced educational problems. Often his teachers did not have time to get to know him nor he his teachers. There were problems of educational continuity, the many different schools he attended used different educational approaches or at least different textbooks. Oftentimes school personnel felt there was little point in making an extra effort to help these children since they would be leaving soon anyway. Another problem was the lack of information on these students. Valuable information, such as test scores, collected at one school would not be passed on to the next. A large number of the migrants were Spanish speaking and there were resultant language learning problems for the children and general communication problems for the school and community. There are problems of social acceptance in the school community for the migrants as a group and the wrenching social psychological experiences of individual children having to frequently leave familiar surroundings and friends to enter a new situation in a distant place. These and other problems led to action which resulted in an amendment to PL 89-10, Title I. The basic amendment which established the Migrant Education Program (often referred to as Title I-M) was contained in PL 89-750, passed late in 1966. Subsequent amendments in Public Laws 90-247, 91-320, and 93-380, have made further additions and modifications to the program.

The Migrant Education Program generally is project oriented, organized by areas in the state where migrants reside. The projects are child-centered and generally operate in more than a single district in the area. The state has responsibility for supervising the projects which are intended to initiate, expand, and improve educational and supplemental services to migrant children. The funds are supplementary and are not to be used for general support. Many types of activities can be supported. Projects must meet guidelines for size, scope, and quality. A major concern is that educational services be concentrated to the extent that an identifiable impact will be made.

RELATIONSHIP TO TITLE I AND GENERAL FUND EFFORTS

The key factor in the relationship between Title I-M (Migrant Education) and Title I (Disadvantaged Education) is that Title I-M is a supplement to Title I. It is intended that all children who are eligible for and receive Title I-M aid will also be receiving Title I assistance. A Title I-M project at the school level does not stand by itself. Generally it builds upon or is at least closely related to a Title I project which in turn builds upon the general fund efforts of the school district.

This basic relationship has an important impact upon this evaluation effort. Title I-M projects are not clearly separate and distinct. The apparent successes and failures of school level migrant education efforts cannot be attributed solely to Title I-M. They are inextricably enmeshed with the Title I and general local and state fund efforts of the school. Clear-cut cause and effect relationships cannot be established. What can be done is to define migrant education efforts as specifically and clearly as possible, without creating false simplifications, and then make judgments on whatever practical measurements can be made which apply to the realities of the situation.

NATIONAL GOALS

Eleven national goals have been developed for the Migrant Education Program. The national goals outlined below address specific regulation requirements for:

1. Specifically designed curricular programs in academic disciplines based upon migrant children's assessed needs.

2. Success-oriented academic programs, career options and counseling activities, and vocational skill training that encourages migrant children's retention in school and contributes to success in later life.

3. Communication skills programs which reflect migrant children's linguistic and cultural backgrounds.

4. Supportive services that foster physical and mental well-being, when necessary for migrant children's successful participation in the basic instructional programs, including dental, mental, nutritional, and psychological services.

5. Programs developed through interagency coordination at the federal, state, and local levels.

6. A component for meaningful migrant parent involvement in the education of their children and in which the cooperative efforts of parents and educators will be directed toward the improvement of the migrant children's academic and social skills.

7. Staff development opportunities that increase staff competencies in the cognitive psychomotor and affective domains.

8. A component to properly identify and enroll all eligible migrant children.

9. Preschool and kindergarten programs designed to meet migrant children's developmental needs and prepare them for future success.

10. Development, evaluation and dissemination of information designed to increase knowledge of:

    a. program intent;
    b. intra- and interstate program development;
    c. contribution of migrants to the community; and
    d. total effect of the program.

11. The assurance that sequence and continuity will be an inherent part of the migrant child's total education program through:

    a. the development of a system which should facilitate the exchange of methods, concepts, and materials; and

b. the effective use of the MSRTS component for inter- and intrastate communication in the exchange of student records.

These national goals are not construed as limiting the integrity or creativity of local project efforts. As stated in the Oregon Migrant Education Management Manual:

> In planning, developing, and administering migrant education programs, consideration should be given to all . . . of the . . . goal statements, with emphasis on those which are most applicable to the migrant students served in a particular area. In translating national goals into action at the state and local levels, the needs of the migrant students for which the project is designed will be the determining criterion.

These national goals, while not pursued precisely as stated, do provide us with a set of general categories by which we can examine the Oregon program.

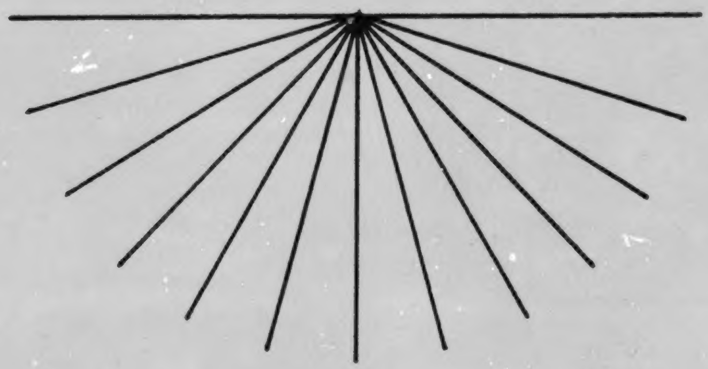
SYMBOLISM OF LOGO

Background

The logo for migrant education was introduced at the 1974 National Conference on Migrant Education. The migrant education logo, which appears on the cover of this brochure, was designed using symbols for the various aspects of a migrant student's life and education.

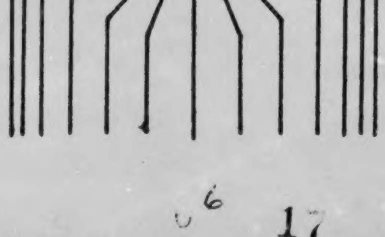
A Field

Migrant students are generally well acquainted with land containing rows of crops stretching toward the horizon. The converging lines at the bottom of the migrant education logo represent those fields. Therefore, those lines are also symbols of that portion of a migrant student's life and education associated with the productivity and the hard labor of farm work. In the color version of the logo, the field is green.



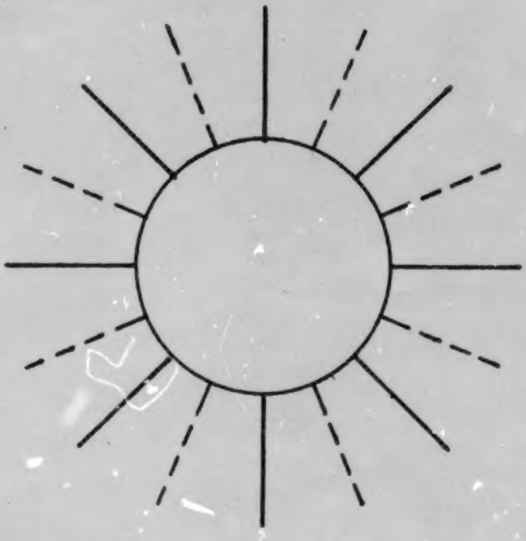
A Book

Although a great deal of a migrant student's education takes place in the fields, the classroom is the place where the important academic learning originates. Most of that classroom learning is associated with books. In other words, the fields must at sometime be replaced by books for the migrant student to prepare most successfully for the future. Therefore, the field in the logo also represents a partially opened book, seen from the top. The furrows are the pages of the book.



The Sun

The pages of the book and the rows of crops lead to a blank horizon, as study and hard work lead to a future of wide-open possibilities. The yellow half circle above the horizon is a representation of the sun. The sun represents not only the hot sun associated with work in the fields, but also the bright light of knowledge and success waiting the student who is allowed to earn an education.



MIGRANT EDUCATION
HARVEST OF HOPE

SECTION II

MIGRANTION PATTERNS

OREGON MIGRATION PATTERNS (Regular)

The problems of migrant education cannot be appreciated without an understanding of the migration patterns involved and the agricultural factors which induce that migration. The map which follows depicts the major migration patterns for 1980-1981. The map also indicates the numbers of interstate, intrastate, and settled-in migrants, the major crops the migrants work in, and the estimated importance of the area as a home base. In general, the patterns have not changed much since last year with the exceptions of certain differences in Malheur, Umatilla-Morrow and Jackson counties. (See Figure 1)

The number and types of migrants, interstate, intrastate and settle-in give some idea of the magnitude of the Project and the severity of movement-induced educational problems. The list of major crops in the area suggests the economic importance of the farm labor provided by the migrants. The estimated importance of the area as a home base suggests the demand for social and general educational (non-project) services which may exist. This is a factor which has a subtle but important effect upon the acceptability of the Project in the eyes of the schools and the general population.

One major pattern is the interstate movement from South Texas to the Willamette Valley and Malheur Area. South Texas is an important home base but more and more of these migrants are settling in the Willamette and Malheur Areas.

Another major pattern is the traffic between the Willamette Valley and California with a minor branch to Arizona and New Mexico.

A separate pattern seems to exist between the Klamath Area and California. This group is mostly Anglo, but with a few Mexican-Americans.

A small, but fairly regular, stream runs from home bases in Mexico to the Willamette Valley, Hood River, Umatilla, and the Malheur Areas. More of the migrants from Mexico seem to be coming without their children. This is reducing the impact upon schools.

Migrants come to the Hood River Area from California, Mexico, and South Texas, as well as from within Oregon. In the past, they generally stayed only for the apple and pear harvest which ends in early November. Beginning four years ago more wintered over and worked in the packing plants. This resulted in the need for a full-year program. This trend seems to be continuing. The need for a summer program is being investigated.

Umatilla-Morrow has become an area of increased importance since the establishment of large new potato growing and processing operations in the past few years. Many migrants are finding regular employment in the new processing plants. Umatilla-Morrow includes Milton-Freewater which has a split pattern. A largely Anglo group moves in for the autumn fruit harvest and then goes on to Washington State or Montana. In the spring a Mexican-American group comes in to work in the asparagus and other field crops. Very few winter over. Overall, Umatilla-Morrow is becoming rapidly settled-in.

The Malheur Area has become an important home base. Migrants from Malheur work in Idaho, Washington, and Montana as well as in the immediate Ontario Area. A trend of major importance to the Malheur Area is the general decline of the sugar beet industry. This has resulted in an increase in the amount of active migration and a decrease in the number of settled-in students.

All of these patterns are shifting gradually. There seems to be a trend toward settling down and breaking up the long regular circuits which characterized the past. The introduction of new crops, phasing out of old crops, and the mechanization of cultivation and harvesting of many crops as well as great advances in the use of herbicides is constantly changing the demand for agricultural workers. The building of new food processing plants close to the areas of production is providing more opportunities for migrants to settle in the areas where they were once transients.

The trend toward settling-in and the general break-up of old patterns of migration is evidenced by the fact that all counties except Klamath, Polk-Benton, Washington and Yamhill showed increases in the numbers of settled-in students from last year to this year.

One factor may be the decreasing availability of low cost housing, another may be a decline in the acreage of hand-tended and harvested crops and an increase in plantings of easily-mechanized crops such as wheat. In the Willamette Vally there have been substantial reductions in cannery and freezing operations, especially in green beans, sweet corn, and row crops. This has lessened the demand for both cannery and field workers.

LOCATION OF STUDENTS BY MIGRANT TYPE AND MAJOR MIGRATION PATTERNS AND CROPS, REGULAR TERM, 1980-81

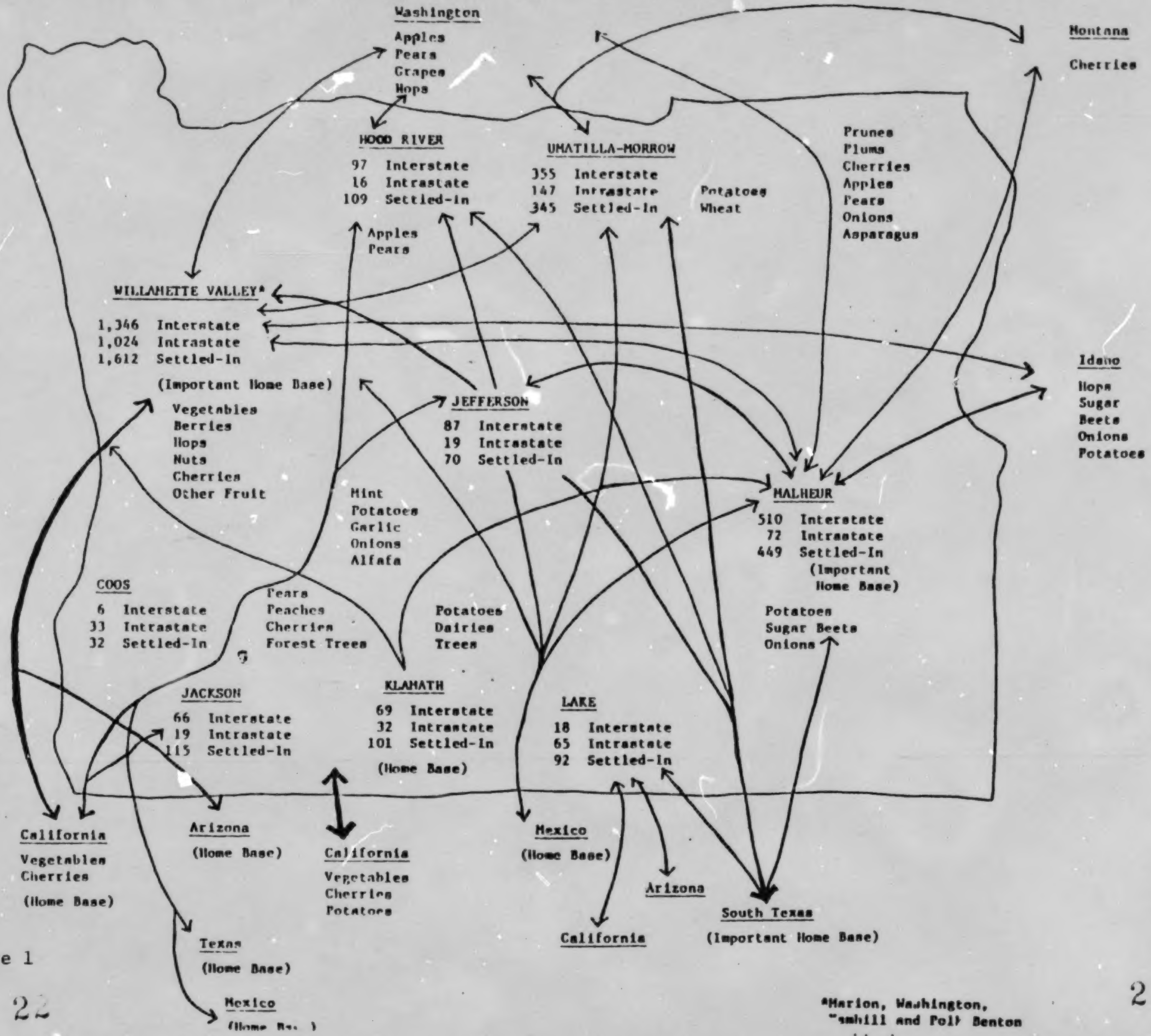

Washington
Apples
Pears
Grapes
Hops
Montana
Cherries
HOOD RIVER
97 Interstate
16 Intrastate
109 Settled-In
Apples
Pears
UMATILLA-MORROW
355 Interstate
147 Intrastate
345 Settled-In
Potatoes
Wheat
Prunes
Plums
Cherries
Apples
Pears
Onions
Asparagus
WILLAMETTE VALLEY*
1,346 Interstate
1,024 Intrastate
1,612 Settled-In
(Important Home Base)
Vegetables
Berries
Hops
Nuts
Cherries
Other Fruit
Idaho
Hops
Sugar
Beets
Onions
Potatoes
JEFFERSON
87 Interstate
19 Intrastate
70 Settled-In
Mint
Potatoes
Garlic
Onions
Alfafa
MALHEUR
510 Interstate
72 Intrastate
449 Settled-In
(Important Home Base)
Potatoes
Sugar Beets
Onions
COOS
6 Interstate
33 Intrastate
32 Settled-In
Pears
Peaches
Cherries
Forest Trees
Potatoes
Dairies
Trees
JACKSON
66 Interstate
19 Intrastate
115 Settled-In
KLAMATH
69 Interstate
32 Intrastate
101 Settled-In
(Home Base)
LAKE
18 Interstate
65 Intrastate
92 Settled-In
California
Vegetables
Cherries
(Home Base)
Arizona
(Home Base)
California
Vegetables
Cherries
Potatoes
Mexico
(Home Base)
Arizona
South Texas
(Important Home Base)
California
Texas
(Home Base)
Mexico
(Home Ba...)

Figure 1

*Marion, Washington, amhill and Polk Benton

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OREGON MIGRATION PATTERNS (Summer)

The largest percentage of families come from Mexico, Southern Texas and Central and Southern California. There appeared to be a greater influx of single men from Mexico this summer, which reduced the number of families normally served in some areas such as Polk-Benton. Most families appear to return to Mexico, South Texas and California for the winter, although some travel to other parts of Oregon, Washington, Montana, and Idaho for late fall harvests. A general trend is the increasing numbers who winter-in by working in packing plants, mills, tree planting, or other agriculturally-related jobs. A few migrant families in the Marion area are of Russian background who travel locally in the Willamette Valley. Also, the Marion area sees Anglo families from Washington, Arkansas and California. (See Figure 2)

LOCATION OF STUDENTS BY MIGRANT TYPE AND MAJOR MIGRATION PATTERNS AND CROPS, SUMMER TERM 1981

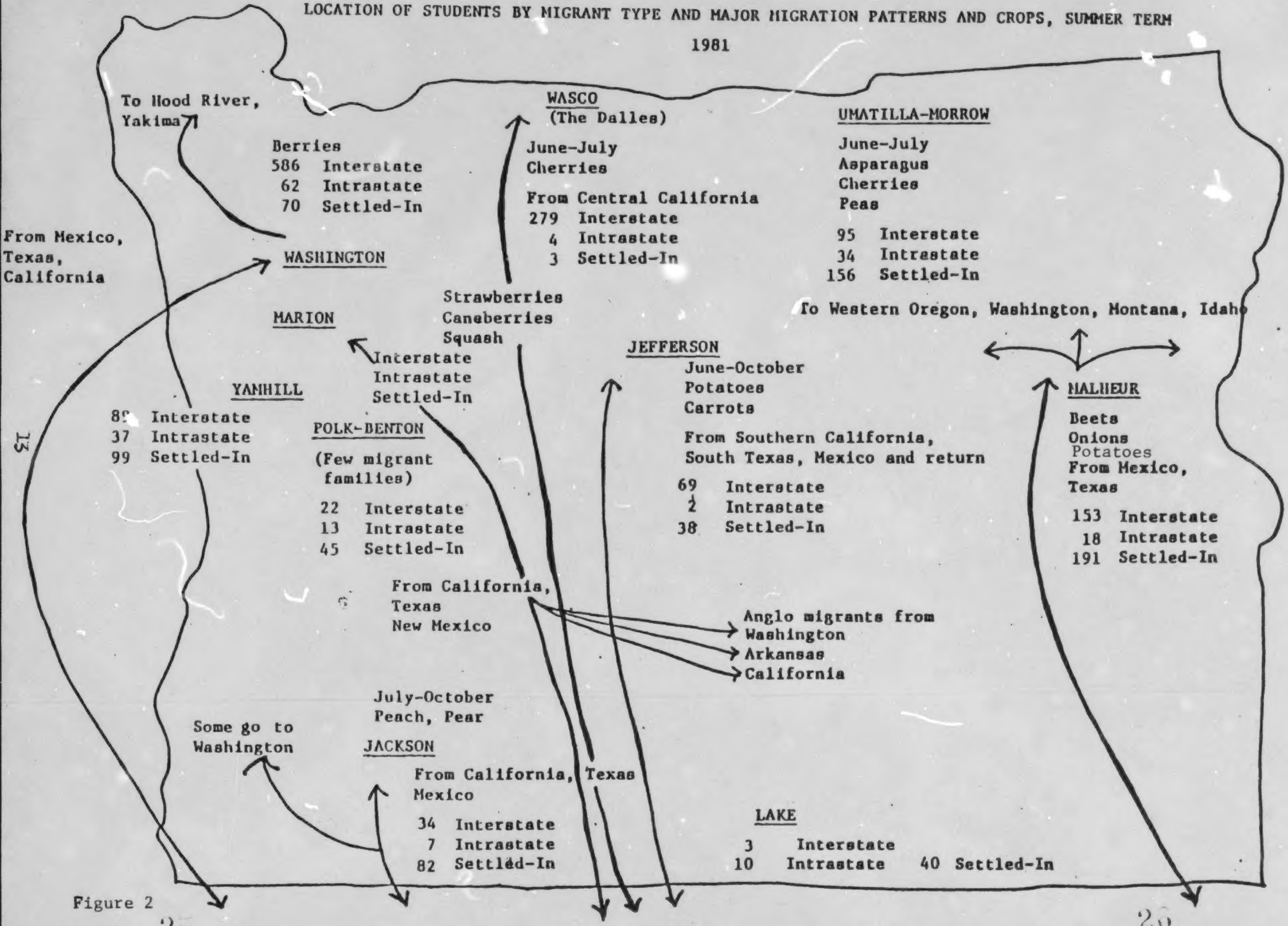
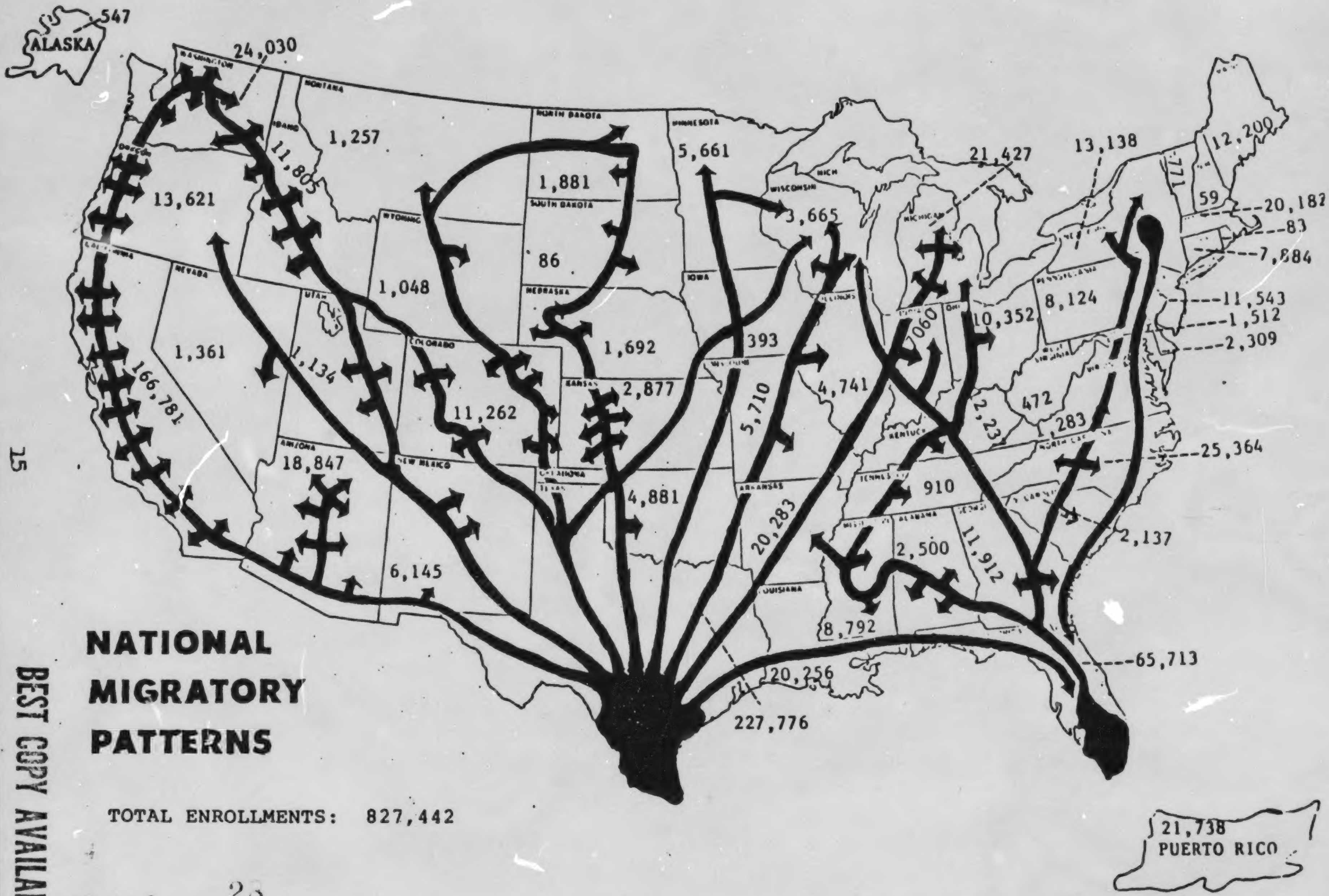

To Hood River,
Yakima
Berries
586 Interstate
62 Intrastate
70 Settled-In
From Mexico,
Texas,
California
WASHINGTON
MARION
Interstate
Intrastate
Settled-In
YAMHILL
89 Interstate
37 Intrastate
99 Settled-In
POLK-BENTON
(Few migrant families)
22 Interstate
13 Intrastate
45 Settled-In
WASCO
(The Dalles)
June-July
Cherries
From Central California
279 Interstate
4 Intrastate
3 Settled-In
Strawberries
Caneberries
Squash
UMATILLA-MORROW
June-July
Asparagus
Cherries
Peas
95 Interstate
34 Intrastate
156 Settled-In
To Western Oregon, Washington, Montana, Idaho
JEFFERSON
June-October
Potatoes
Carrots
From Southern California,
South Texas, Mexico and return
69 Interstate
2 Intrastate
38 Settled-In
MALHEUR
Beets
Onions
Potatoes
From Mexico,
Texas
153 Interstate
18 Intrastate
191 Settled-In
From California,
Texas
New Mexico
Anglo migrants from
Washington
Arkansas
California
July-October
Peach, Pear
Some go to
Washington
JACKSON
From California, Texas
Mexico
34 Interstate
7 Intrastate
82 Settled-In
LAKE
3 Interstate
10 Intrastate
40 Settled-In

Figure 2

NATIONAL MIGRATION PATTERNS

To this point, the traditional travel patterns of most migrant families form three streams: a western one, originating from California and extending to Oregon and Washington; a central one from Texas to most of north central, Rocky Mountain, and Pacific Coast states; and an eastern one from Florida to the Atlantic Coast states and Midwest. As in the state of Oregon, these patterns seen to be breaking up. A trend toward settling down and breaking up of the three streams is becoming evident. (See Figure 3)

E N R O L L M E N T S F O R S C H O O L Y E A R - 1981 M. S. R. T. S.


547
ALASKA
24,030
1,257
11,805
13,621
1,881
86
1,048
5,661
3,665
21,427
13,138
12,200
771
59
20,182
83
7,884
11,543
1,512
2,309
8,124
10,352
7060
393
1,692
1,361
1,134
2,877
4,741
5,710
2,23
472
283
25,364
11,262
166,781
18,847
910
4,881
20,283
11,912
2,137
2,500
6,145
8,792
20,256
227,776
65,713
21,738
PUERTO RICO

NATIONAL MIGRATORY PATTERNS

TOTAL ENROLLMENTS: 827,442

Figure 3

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SECTION III

THE MIGRANT CHILD

THE MOBILE LIFE OF THE MIGRANT CHILD

The migrant child lives for short periods of time during each year in several communities, sometimes in two, four, six, and even eight different states. Even though his family may have a well-established migratory route, there is no assurance that, while on the trek, he will reside in the same communities year after year.

To some migrant children home is the location where they live the longest time during a year, usually where the family resides during the winter, or where they visit a grandparent or relative for a few weeks during the slack seasons. To others, home has no meaning whatsoever, and in response to questions regarding it, they answer, "Nope, ain't got no home. Just any place we're at, that's my home." or "I don't know, you see, we just move a lot."

Some children, whose parents have established a somewhat regular pattern of migration, live in only two or three states during a year and return each fall to the same area. This does not mean, however, that the child enrolls in the same school in each area every year. Annually, he may move into the same state, and even the same county, but his parents may work for a different grower and live in a different community, and the child will attend a different school.

While on the trek, there is no definitely scheduled time in any location. Length of stay is determined by the weather, the supply of adequate labor, the crops to be harvested, and the availability of housing. During some seasons, the child may live in a community for only a few days or weeks, for as long as four months or, if his family secures work with one grower or agricultural firm, he may reside in one area for a year before returning to his designated home base. Over a few years, it is possible for a migratory child to have experienced several of these patterns of mobility while on the trek.

The migrant child lives in a world few teachers know intimately. Before attempting to teach him, it is necessary to know not only his way of life, but to understand the problems created by this life and to learn how he thinks and feels about himself and others. Like all children, as he grows, he acquires a picture of the kind of person he is, of the things he can and cannot do, of the sort of person he eventually can hope to be. The picture he forms will determine greatly his success or failure in school or in life. The picture is shaped by the impact of unique forces in his life.

First, his transient way of life is a force which generally leads to insecurity. In continually pulling up roots and moving into new situations the migrant child is in constant contact with nonmigrants with whom he must cooperate and compete.

Second, his foreshortened childhood is a force which also leads to insecurity. Living in a culture which compels him to assume family responsibilities early, he experiences by 13 or 14, what a nonmigrant child will not experience until he is 18 or older.

Third, his strong and well-defined family and ingroup relationship is a force, in contrast, which generates feelings of security. But his family insists that he take on responsibilities and become a wage earner as soon as possible--ideas that conflict with nonmigrant values. As a result, what feelings of security he has become dwarfed in significance and he feels inadequate to deal with new situations.

CHARACTERISTICS AND NEEDS OF MOST BUT NOT ALL MIGRANT CHILDREN

Many times educators have a certain picture of migrant children. Because of their linguistic, cultural, and socioeconomic levels, migrant children are categorized as all having the same characteristics and needs. The following information tells of the characteristics and needs of most but not all migrant children.

Most but not all Mexican-American and Russian Old Believer migrant children may be identified as students who are unable to complete the regular nine-month school program because their parents are seasonal workers who follow the crops. As a result of this migration, cultural background and physical environment, MOST BUT NOT ALL migrant children will have one or more of the following characteristics:

- Likes excitement, likes to get away from the humdrum of daily classroom activities.
- Has definite, intense convictions and, is a challenge to motivate.
- Frequently feels alienated, not fully a part of society, left out, and frustrated in what he can do.
- Has the ability to achieve satisfactorily when his special needs are met.
- Is subject to a marked increase in fears as he starts to school.
- Experience classroom tensions and pressures.
- Comes from a patriarchal culture.
- Speaks Spanish, Russian, or another language as his native language.
- Is learning English as a foreign language.
- Acquires reading readiness only after oral vocabulary.
- Has limited concepts in English.
- Has experienced little success in school work.
- May be two or more years educationally behind due to his limited knowledge of English and/or to absence from classes due to mobility.
- Has a high rate of unemployment at home base.
- Has poor housing.
- Has poor sanitary conditions.
- Is a part of a large family with inadequate living space.

- Has an attitude of hopelessness.
- Has a unique culture.
- May be mature in the areas of travel and adult association, but lacks other experiences necessary for success in the classroom.
- Has concepts of sex and sex roles governed by his cultural values.
- Has adult responsibilities, such as taking care of younger children and cooking, etc.

Needs

I. A CHILD NEEDS A SENSE OF HIS OWN WORTH AND DIGNITY.

A. Encourage children to speak about their daily lives, their desires, and their problems.

1. Encourage the child to speak about his life and experiences. Comments should be made in such a manner that the child feels that he, too, can offer something to the general knowledge of the classroom.

2. Make frequent use of games such as Show and Tell or similar techniques to encourage self-expression in class, using their own experiences.

3. Let them have their turns in discussion and discourse, parry with ideas, learn to discern, learn to discriminate and to choose.

B. Demonstrate a regard for and an interest in pupils as individuals.

1. Treat illness in a family as affecting the "schoolroom family."

2. Never reprimand pupils in front of their peers on an individual basis. The act should be criticized, not the individual.

3. Learn each child's name and its correct Russian or Spanish pronunciation the first day of class and use it whenever referring to the child.

C. Let them discover and acknowledge their errors and misconceptions wherever they exist knowing that as such, shortcomings are fully recognized by themselves. New measures of strength and stature and new dimensions of fredom are added to their lives.

II. A CHILD NEEDS TO RECOGNIZE AND MODIFY VALUES AND BEHAVIOR THAT CONFLICT WITH THE SCHOOL CULTURE.

A. Structure the classroom activities to assist pupils in understanding the concept and importance of order and structure. Help pupils move toward more self-directed experiences.

1. For the first month or two, have a highly structured class presentation, i.e., teacher dominated. Then delegate leadership slowly to the class. If the students can handle one thing, go on to the next.

2. Create a tension-free, well organized, and disciplined classroom atmosphere.

3. Increase the opportunity for purposeful movement in the classroom.

B. Let them talk and play and strive to excel in ability and vigor.

C. Manifest emotional stability and an attitude of positiveness toward life. Be optimistic, cheerful, and outgoing.

1. Demonstrate willingness to accept responsibility and exercise authority.

2. Recognize that "noise and rumpus" may be necessary in the interaction of children and, if purposeful, are not necessarily undesirable.

3. Follow-through on stated intentions--the world of the migrant child is marked by broken promises and unfulfilled dreams.

D. Help pupils understand and adjust to cultural values held in the broader society, such as punctuality, service, cleanliness, grades in school, test performance.

1. To serve as much needed models, teachers should have good personal habits and have a well-organized routine.

2. Encourage development of school service clubs--responsibilities of children and rewards of serving others emphasized.

3. Let them develop a sense of freedom and responsibility by living it, by helping shape the standards that will guide their present and future actions.

III. A CHILD NEEDS FOR THE SCHOOL TO CAPITALIZE ON AND BROADEN HIS EXPERIMENTAL BACKGROUND.

A. Provide a wider range of experiences for pupils with ample opportunities for consolidation around significant experiences.

1. Enrich experiences with many field trips.

2. Encourage students to bring in many things from their homes that lend themselves to classroom discussions and experiences.

B. Utilize materials for the development of visual and auditory discrimination and relate these materials to the condition of the pupil's environment.

IV. A CHILD NEEDS TO DEVELOP "CLASSROOM SKILLS."

A. Start with the concrete and familiar--work with the concrete and familiar and relate to new situations.

   1. Do not take preknowledge or readiness for granted.

   2. Teach a nonreader by using the subject matter he knows, e.g., the services and institutions in his vocabulary.

B. Provide activities that give the child frequent opportunities to express himself.

C. Be cognizant of environmental conditions. Realize that youngsters frequently will not have any privacy at home and will be unable to complete written homework assignments for reasons beyond their control.

D. Vary teaching techniques and classroom procedures in relation to attention span and needs of pupils.

   1. Use, if at all appropriate, any "acting out" situation as motivation for a lesson.

   2. Pace activities so as to sustain interest and increase the pupil's attention span.

   3. Use a variety of the child's sensory avenues to learning.

E. Develop new vocabulary and introduce reading skills in every area of learning.

   1. Use pattern drills for the development of reading.

   2. Pattern drills should be used at every grade level and all subject areas.

V. A CHILD NEEDS TO UNDERSTAND AND ARTICULATE DAY-TO-DAY PROBLEMS.

A. Teachers listen more often as children speak. Very important!

B. Establish a climate in which interpersonal relationships facilitate problem-solving.

VI. A CHILD NEEDS TO IMPROVE HIS PERCEPTIONS OF SCHOOLS AND SCHOOLING.

A. Let them experience the satisfaction that comes from work well done.

B. Stimulate pride in environment through attractive classroom displays, etc. . . .

C. Have respect for all form of honest labor.

Conclusion

Much has been written about the migrant; their special characteristics, their limited vocabularies, their undeveloped thought process, and the mental constriction they have suffered because of lack of preparation for school work. They are children of 'bondage' in the sense that their environment is narrow and confining. Nevertheless, it is best to assume that they are more like average children than they are different from them. This is not to hide the difference that does exist, but to emphasize the children's strengths and potentialities. Like any other group of children, they respond to understanding teachers. They are seeking a sense of dignity and self-identity and the teacher who understands them as human beings with potentials for growth will be an effective teacher.

PROBLEMS OF SECONDARY MIGRANT STUDENTS

The frequent mobility of migrant children disrupts the educational process and hinders instructional continuity. Specific problems often encountered by the secondary migrant student might include:

- Lack of equal access.
- Dissimilar course offerings between home base and receiver schools.
- Dissimilar state or local district requirements for attendance and course completion.
- Dissimilar course content and requirements.
- Dissimilar instructional methods and materials.
- Dissimilar state or district requirements for graduation and issuance of diploma.
- Hours spend in partially completed courses are not recognized by either home base or receiver schools.
- Lack of educational programs based upon the identified student needs.
- Inadequate counseling and guidance services.

These problems contribute to the high dropout rate among migrant students. An estimated two-thirds of all migrant children who reach the junior high level leave school before graduation. Until recently, few efforts were made to overcome the dilemma of providing educational continuity for this highly mobile segment of our society.

Two reports on migrant student achievement highlight the need for changes in secondary school programs for migrant students. A 1974 California report noted that achievement skills at the elementary level typically lag two to three years behind expectation. One result of the achievement lag, according to the California report, was that an estimated 10 percent of these students are graduated from high school. Another study, prepared by Exotech Systems, Inc. (1975), concluded that the average migrant student has a 40 percent chance of entering the ninth grade and an 11 percent chance of entering the twelfth grade, and that fewer than 10 percent of migrant students would graduate from high school. Migrant students are generally doing poorly in school and have a high dropout rate. High schools, thus, need to examine the causes and effects of these phenomena, and develop programs to deal with them.

High schools are well equipped to deal with the student who moves into a district if the student plans to be a permanent resident. New students who plan to become permanent residents can have their records evaluated, compared, and fitted to the requirements (state and local) of the new school. Migrant students, however, do not necessarily plan to be permanent residents and fall outside of the normal transfer routine.

Migrant secondary school students are also faced with a highly fragmented education system that is designed to meet the needs of the permanent student. A recent study (Ogletree, 1979) of state curriculum requirements found a total of 116 different subjects mandated by state law. This diversity between states and local districts is compounded by a similar diversity within many states, because many states allow local education agencies (LEAs) to exceed state requirements.

Several states have joined together as a consortium to address the reeds of migrant secondary students. The states have reached five general conclusions concerning secondary school programs for migrant students. They are:

1. The full range of services normally available, e.g., instructional, counseling and support services, to high school students are generally not available to migrant students.

2. When these services are available they often times do not meet the needs of a highly mobile student population.

3. Frequent mobility of migrant students hinders their participation in extracurricular activities.

4. The diversity of state and local district requirements, while necessary to establish standards of quality, create problems for students trying to accumulate credits toward graduation.

5. The disparity of graduation and competency requirements between districts attended, creates additional problems for migrant students.

In summary, migrant secondary students often do not have equal access to critical secondary school services. Furthermore, when the services are available they frequently do not meet the unique needs of migrant students. Therefore, the states have identified two broad goals to be addressed in the future. Namely, the reduction and possible elimination of the obstacles hindering high school graduation and secondly providing suggestions for establishing and improving secondary student programs.

On the basis of recent data received from the Migrant Student Record Transfer System (April 1980) there were 98,369 migrant secondary students enrolled in grades nine through twelve nationwide. This figure includes both interstate and intrastate students. Of these students 34,427 are classified as interstate migrants. In Oregon, there are 2,765 students in grades seven through twelve. Dropout rate is alarmingly high for various reasons. (Flores, 1981)

EMPLOYABILITY NEEDS OF MIGRANT YOUTH

Concern about secondary education leads naturally to concern about the employability prospects for migrant youth. All of the factors contributing to the high migrant high school dropout rate place lifetime limitations on these young people. Many of them will, therefore, remain "trapped" in the secondary labor market doing seasonal farm labor. This problem is recognized by many practitioners and policymakers including those in migrant education (at national, state, and local levels), the Department of Labor, Title III CETA youth program planners and operators, and national studies such as the Vice President's Task Force on Youth Employment and Carnegie Report Giving Youth a Better Chance.

- Discussions at the 1981 National Policy Workshop on Education for Secondary Migrant Youth stressed the importance of sharing "successful models" of education programs that can increase the number of migrant youth who successfully complete high school and adequately prepare them for success in the world of work.

- The Credit Accrual and Exchange Seminar Report (Bruce, Hunter, ECS, June 1980), reflects great concern the the high dropout rate leaves migrant youth to very limited career options. This report also points to the lack of career development and vocational training programs available to migrant youth.

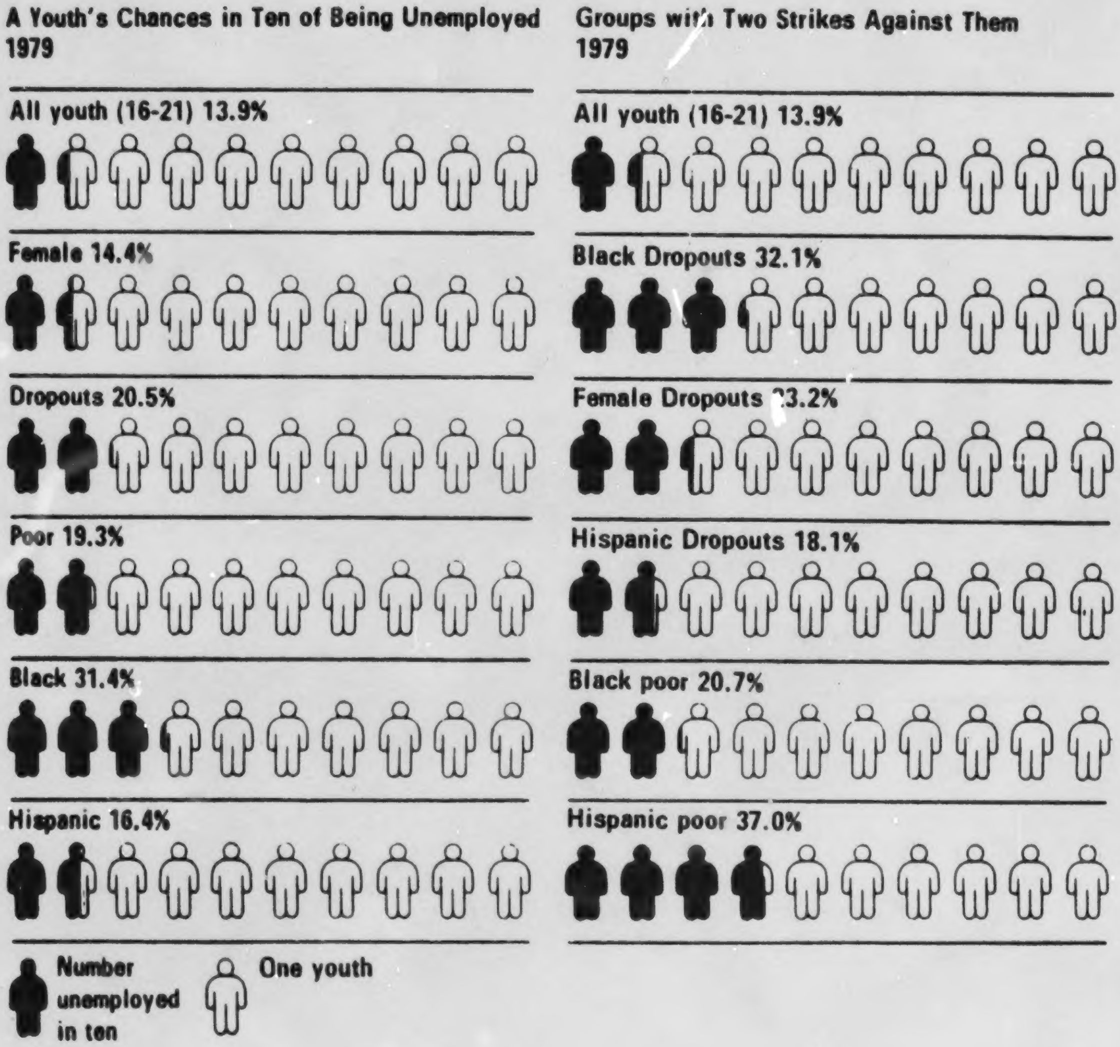
- The Vice President's Task Force on Youth Employment has published data pointing to the very high chances of unemployment facing nonminority/Black/Hispanic dropouts and nonminority/Black/Hispanic poor. (See Table B.)

- Giving Youth a Better Chance also comments on the high dropout rate for Black and Hispanic youth and "the price we all pay in terms of general social malaise that stems from the recognition that we are not meeting the problems of many of our youth successfully."

- U.S. Department of Labor "Monthly Labor Review," October 1979, Changes in Youth Work Force, says that "the lack of educational credentials places (school dropouts) at a disadvantage in competition with the majority of their peers . . . labor force participation is lower for dropouts than for graduates no longer in school, regardless of age." Poverty and minority ethnic status places the migrant dropout at risk.

Target Youth's Risk of Unemployment

Table B



Reprinted from *Summary Report* (1980), The Vice Presidents Task Force on Youth Employment.

Source: Bureau of Labor Statistics.

HEALTH AND LIVING CONDITIONS OF MIGRANT FAMILIES

The concern for adequate health services for migrant families has been in the minds of migrant education administrators and educators since the beginning of the program in the late sixties. However, due to the educational focus of the program, the health needs of migrant children and their families have been met superficially only and on extreme emergency cases. The need to address this area, however, remains of vital importance, particularly, as it relates to successful participation in the education programs.

This statement, certainly, applies to the education of any child, but it is most relevant for the migrant child because of the inherent life-style of their parents' interstate migration. They are frequently faced with substandard housing, inadequate plumbing, and limited access to greatly needed medical and dental services.

The migrant farm workers in the state of Oregon are confronted with some serious adversities, which are probably similar to those forced in other states. These are: 1) Surveys indicate that the average income of migrant families is less than 50 percent of what the U.S. Government considers poverty level; 2) There is a minimum amount of low cost housing in Oregon and very little of that is available to transient farm workers; 3) As in all other states, most quality health services are geared to resident, higher income groups. Medical and dental services for migrant families are generally limited to extreme emergency cases.

In an effort to further explore the health dilemma on migrant families and to come up with some recommendations, eight states participating in migrant education formed an interstate task force in 1979. This task force, however, did have difficulty finding accurate information pertaining to migrant health on files or reports. It was found that much of the health information on migrant families is unavailable or buried in a myriad of agency files or reports and much of their conclusion could not be substantiated. But, nevertheless, the conclusion of the task force pointed out some data that may be of interest to those who share concern on the health dilemma of migrant families.

- The migrant's life expectancy is 49 years, compared to the national average of 73.
- The infant mortality rate among migrants is 25 percent higher than the national average.
- Birth injuries result in many cases of cerebral palsy and mental retardation.
- The migrant death rate from influenza and pneumonia is 20 percent higher than the national average, and death from tuberculosis and other communicable diseases are 25 time higher.
- The migrant's hospitalization rate from accidents is 50 percent higher than the nation's average.

- The migrant's two most chronic conditions are diabetes and hypertension, both of which require continuous care and follow-up.

- Poor nutrition causes pre- and post-natal deaths, anemia, extreme dental problems, and poor mental and physical development of the children.

- The largest outbreak of typhoid in recent history occurred in a migrant camp in Dade County, Florida, in 1972 and was traced to a contaminated water supply.

Some of the major findings of the task force in the health area are:

- The health needs of migrants in all service areas, including preventive education, nutrition, dental, routine checkups, treatment and emergency medical care, are critical.

- There are many entities with specific mandates or that purport to serve migrant health needs. Yet, those needs continue to be unmet.

- Data, programs, and related information suggesting provision of service to migrant children with special needs, such as handicapped children, are largely unavailable.

- A large percentage of the health problems identified among migrant families is attributable to unsanitary and unsafe working conditions.

- At the federal level, the meager health care delivered to migrants is, for the most part, provided by services through the migrant health program, although prospects for improvement appear brighter.

- Migrants are routinely excluded in most states from services available through various entitlement programs contained in Titles XIX and XX through a tangle of residency and annual income eligibility requirements.

- Agricultural farmwork benefits as an industry in that the health care of its workers is paid by the federal government.

- There is no clearcut leadership for development of sound policy relating to migrant health in the United States.

- Many alternative approaches that warrant further study and support have been initiated at the state and local levels.

As a first step toward the resolution of the unmet health needs of migrant workers and on the basis of its findings, the Interstate Migrant Education Task Force maintained that: The migrant farmworker and his family are entitled to parity health, economic opportunity and educational access. Optimal health is important to educational achievement and overall development of all children and should, therefore, be equally emphasized for the migrant child. The task force urges that the following alternatives be considered for future action in the area of health services for migrant farmworkers and their children:

1. Appoint an oversight committee on migrant health. This committee would report annually on the status of migrant health to the U.S. House of Representatives Committee on Education and Labor.

2. Establish a national task force on migrant health to develop recommendations for the secretary of the Department of Health, Education, and Welfare.

3. Continue to evaluate migrant health clinics periodically and prepare recommendations for modifications in services, funding procedures, and program administration.

4. Encourage counties and states to establish the health needs of migrant farmworkers, fishers and loggers as a priority service population, particularly as those needs can be served through Titles XIX and XX.

5. The MSRTS health records of migrant children who reside in non-Title I project areas be made available to private physicians and migrant health clinics to promote continuity of services.

6. Migrant children be specifically listed in existing and any new health legislation.

7. Place a new emphasis on prevention in migrant health and provide resources to develop capacity to extend health care and carry out initiatives in this area.

8. Initiate a study in the areas of exceptional migrant children, including gifted, handicapped, abused and neglected, to determine what the needs are in those areas and to find out whether these needs are being met by federal, state, and local programs.

9. Determine avenues whereby the agricultural and fishing industries can take a more active role in the health and welfare of migrant workers and their families.

10. Identify methods whereby national health organizations, such as the American Academy of Pediatrics and the American Medical Association, can, in conjunction with federal, state, and local program, e.g., USOE Title I Migrant, Head Start, Comprehensive Employment and Training Act, Farmers Home Administration, and Titles XIX and XX, foster joint planning for coordination purposes and thereby assist in resolving migrant health needs.

It is difficult to ignore the living conditions provided by many growers for farmworkers during a planting or harvesting season. The housing provided varies from farm to farm and ranges from adequate for temporary living to totally inadequate in other situations. Ramirez (1977) described the living conditions under which most migrants live as comparable to those in Third World countries:

> The housing he is provided by the farmers who employ him is grossly substandard, a one-room shack often serving as living quarters for nine people during a planting season. Facilities built over 40 years ago to house the "bracero" who came to work for a season without his family now house families which average two adults and five children.

Ramirez cites the predominance of housing units that have no indoor plumbing or electricity, the lack of sewage systems and fresh water supplies in the camps. Migrants sometimes have no choice but to either drink water from the fields that may be contaminated with insecticides and fertilizers and diarrhea-producing organisms, or to travel miles to find fresh drinking water. The President's Commission on Mental Health (February 1978) concluded "the health problems of migrants are not only compounded by the life-style and mobility of the farmworkers, but also by the unsafe and and unsanitary conditions under which he lives and works."

(Interstate Migrant Education Task Force Report, p. 11)

SECTION IV

MAJOR MIGRANT ETHNIC GROUPS IN OREGON

WHO IS THE MEXICAN-AMERICAN?

In attempting to establish who the Mexican-American is, it would be easy to give you a description or a definition which would enable you to acquire a fair understanding of who this human being is. By doing this, however, it would exist the possibility of defining the group in a stereotypic and generalized manner. Casavantes (1970) suggests that an accurate ethnic definition of a Mexican-American has been obscured because of the wide acceptance of a vast range of stereotypes that project a false image of what is to be Mexican-American. He suggests, for example, that the following eight attributes which have been used to characterize Mexican-Americans are really attributes of people in poverty and that they regularly cut across ethnic lines:

1. Spending a larger proportion of their socialization time with relatives and other people living nearby than individuals from the middle class.

2. Generally not joining voluntary associations, which include educational, fraternal, church, and political associations.

3. General demonstration of an anti-intellectual attitude and possession of little admiration for writers, intellectuals, artists, college professors, and the like.

4. Preference for the old and familiar.

5. Demonstration, in the male of the species, of manliness or "machismo."

6. Usage of physical force to settle arguments or to punish disobedient children.

7. Demonstration of inability to postpone gratifications.

8. Extreme fatalism in their view of the world. (pp. 23-27)

Efforts at establishing who the Mexican-American is are further confounded by an apparent lack of agreement within the ethnic group itself with respect to labels. Various labels such as Mexican-American, La Raza, Chicano, Spanish-American, Latin-American, and Spanish-surnames are preferred by different members of this ethnic group.

Thus, for our purposes, Mexican-Americans are defined as citizens of this country who are descendents of Spanish-Indian predecessors.

The term Mexican-American, however, is not popular with all members of this ethnic group. Some persons prefer to be identified by such terms as "Spanish," "Spanish-Speaking," "Latin," "Mexican," or "Chicano." The last term is perhaps more popular on the west coast in California among the more militant members of the group. The term "La Raza" (the race) is sometimes used by some Mexican-Americans as a term of identification. In general, the term applies to those persons of Hispanic (Spanish-Indian) heritage, with the major unifying theme being the use of the Spanish language.

These three names: Mexican, Spanish-American, and Latin-American are the three designations about which there has been the greatest status battle. "Mexican-American" and "Mexican American" (with and without a hyphen) are increasingly used, at least in California and Arizona, as acceptable and honorable names. An increasing number of bold U.S. farm individuals risk the "negative implications" of calling themselves "Mexican." In recent years, Chicano (diminutive of mexicano) has come into increasing use as a self-referent, notably among the young. Some Mexican-Americans altogether reject the "Mexican" designation, refusing to be known other than as "Americans."

Other Mexican-American Family Characteristics

Many families suffer as a result of their lower socioeconomic status. The majority of Mexican-American living in the U.S., particularly in the Southwestern region can be classified as being well below the poverty level as currently defined by U.S. government standards. It is estimated that 2,000,000 primary, elementary, and secondary school Mexican-American students are classed in the low socioeconomic stratum of society. The opportunities for the parents of these children are greatly limited and the jobs available are usually for manual or semiskilled work. Jobs that do not provide for economic stability, coupled with responsibilities of large families, significantly impair the Mexican-American parent's social mobility. The majority of these people are not motivated to work toward middle class oriented goals since within the urban status system they are socially excluded, economically depressed, and politically powerless. The Mexican-American male labor is highly concentrated in factory work, mining, construction work, farming, clerical work, and domestic service, while the Mexican-American females are in domestic service, clerical work, or sales, with a few in such professions as nursing or teaching (Hernandez pp. 2-4).

Religious Characteristics

The majority of the Mexican-American are Roman Catholics. Many of them still rely on the parish priest to act as their representative, and look upon him as a potential, if not active, leader. Some of the Catholic hierarchy in the Southwest have taken strong pro-lower-class and laborer stances in conflicts between management and labor.

Women and children continue to frequent mass more often than men, at least on Sunday and sacrements such as baptism, confirmation, the Holy Eucharist, and matrimony are still "normal" things. Many Mexican-American are highly religious in the sense that they have a strong belief in God and Jesus Christ as a redeemer of mankind. Those in lower socioeconomic levels tend to rely strongly on the belief that their plight may indeed be the will of God--"Es la voluntad de Dios." This point of view strongly influences their daily lives.

Educational Characteristics

Hernandez (1973) enumerates a number of facts with respect to the educational characteristics of the Mexican-American child based on emperical observation. Some of these are the following:

1. As a group, Mexican-Americans fail to achieve well on standardized tests of academic achievement, and they do not perform as well as their Anglo

counterparts in the more subjective evaluations of achievement (grade point average).

2. The academic success of a Mexican-American child depends on the degree to which his name has been oriented to Anglo middle-class culture.
3. Mexican-American children strongly desire to stay in school, be good students, and attend school regularly.
4. Mexican-Americans tend to start school late and drop out or are forced out early and at substantially higher rates than the total population.
5. Mexican-American children are characterized by most school practitioners as apathetic and noncompetitive. (pp. 9-32)

Guerra (1972) feels that the most critical educational needs of the Mexican-American child are:

1. Counseling the Mexican-American child.
2. Reading and language arts among bilinguals and biculturals.
3. Spanish for the child of Mexican-American descent.
4. Citizenship and social adjustment from Spanish-speaking homes to English-speaking schools and society.
5. Fine arts and manual arts programs.
6. Competitive athletics. (pp. 207)

Ramirez (1972) maintains that the rate of illiteracy among Mexican-Americans is unusually high as a result of one or a combination of the following factors:

1. Immigration laws which permit a constant flow of new citizens unable to speak, read, or write the English language.
2. Inadequate instruction of non-English-speaking school children due to untrained teachers, inappropriate methods and materials, and sometimes discriminatory practices.
3. Limited educational aspirations of this population which are often brought about by repeated failures at impossible tasks imposed by the school.
4. Limited opportunities for adults to get a second chance to achieve literacy. (p. 220)

The dropout rate of Mexican-Americans is more than twice the rate of the national average, and estimates of the average number of school years completed by Mexican-Americans (7.1) are significantly below figures for Anglo children (12.1) and Negro pupils (9.0), according to Ortego (1971). The high dropout rate among Mexican-American students, however, is not indicative of their educational aspirations and motivations. On the contrary Mexican-American pupils, usually come from families which stress and emphasize the value of education, as do families of students of other ethnic backgrounds. Studies by Anderson and Johnson (1971), Johnson (1970), Juarez and Kuvlesky (1969), and Trujillo (1971) strongly indicate that Mexican-American adolescents have goals and ambitions as high or higher than those Anglos and adolescents of other ethnic origins. For example, the Coleman Report (Coleman, 1966) found that Mexican-American youth:

1. Strongly desired to remain in school, be good students, and attend regularly.
2. Planned to go to college less commonly than did Anglo students.
3. Held high occupational aspirations (despite their comparatively low expectations of going to college).
4. Indicated feelings of poor ability to control their environment.

Hernandez (1973) suggests that certain measures, if strongly and definitely stated, initiated, and implemented within the school, will enhance the Mexican-American child's chances of succeeding in our educational system. She therefore makes the following recommendations:

1. In terms of curriculum, the use of Spanish as a language of instruction, use of materials dealing with the Indo-Hispanic cultural heritage, inclusion of parental suggestions for curriculum development and a competency-based curriculum should be considered.
2. Improved counseling and guidance services should be offered to Mexican-American students.
3. Administrative changes might include:
    a. The abolishment of grades, retention, and promotion, so as to emphasize learning and not marks;
    b. The support and implementation of special programs;
    c. Preschool language instruction;
    d. Preference given to teachers who are native speakers.
4. In the area of teacher education, programs should stress the preparation of flexible, open, and accepting teachers. (pp. 22-27)

The importance of the teacher and other school personnel in influencing Mexican-American youth is aptly stated by Stoddard (1973):

> Teachers and counselors set the emotional tone for criticism or acceptance of minority culture, of language differences, and of racial distinctions between students. Whether these factors are seen as personal threats or an exciting challenge that provides the milieu for a multicultural interchange will depend largely upon the training in cultural values that has been given to the teacher. Whereas his or her past experience may be entirely within a middle-class framework, some scientific knowledge concerning the minority with whom he is or she is working is a prime requisite for making the classroom become a place for minority students to develop rather than keeping it in a courtroom in which minority cultures are on trial. (p. 50)

Brishetto and Arciniega (1973) suggest that an educational system based on cultural pluralism can enhance Mexican-American student achievement:

> The educational system which is suggested in accordance with this view of Chicano student life-styles has as its basic goal the promotion of cultural pluralism. The present public school system should be restructured to provide the Chicano student with the basic knowledge, skills, and political awareness to adequately work within the societal institutions while at the same time promoting constant institutional changes to improve the opportunity structure.
>
> Bicultural schools and a bicultural curriculum are essential basic elements of this type of school system. English and Spanish are utilized as media of instruction in the classrooms with the idea of creating proficiency in both languages. Mexican-American culture is reinforced along with the Anglo cultural system. Both Chicano and Anglo students will complete their schooling knowing both languages and cultural systems. Under this type of educational system, the present public school would be changed to meet the needs of a culturally different students. Thus, changing the methods and structure of the school system is seen as a more viable approach to education than changing the child to "fit" the school as it presently exists.
>
> Schools under this educational system are to be representative of the communities they serve in the ratio of Chicano administrators, teachers, and counselors. There will be special emphasis placed on developing schools as microcosms of the "ideal pluralistic society." The assumption is that all students can profit from a bilcultural curriculum which begins in the first grade and continues through high school. (pp. 31-32)

Traditional Mexican-American Family Values and Patterns

For the Mexican-American, the family is likely to be the single most important social unit in life. It is usually at the care of his or her thinking and behavior and is the center from which his or her view of the rest of the world extends. Even with respect to identification the Mexican-American self is likely to take second place after the family. For example, an individual is seen first as a member of the Gonzalez or Mendoza family before he or she is seen as Juan or Jose, that is, before he or she obtains more personal acceptance. Thus to a significant extent the individual Mexican-American may view himself or herself much of time as an agent or representative of his or her family. In many respects this means he or she must be careful on his or her behavior because his or her actions somehow reflect adversely on their family bringing them dishonor or disgrace.

The strength of the Mexican-American family rests on the foundation of providing security to its members. It is sometimes expressed through a sharing of material things with other relatives even when there might be precious little to meet its own immediate needs.

Within the Chicano or Mexican-American concept of family there are two subconcepts. These are the nuclear family, consisting of husband, wife, and children, and the extended family, which encompasses grandparents, uncles, aunts, and cousins. Due to the partilineal factor, relatives on the father's side of the family may be considered more important than those from the mother's side. In addition to these members, the extended family concept also includes compadres who are the godparents of the children. For each child there may be a different set of compadres. The relationship between parents and compadres is very similar to that between the parents and other adult relatives where there is mutal respect and interchange of help and advice. Among extended family members there is often much communication, visiting, sharing, and closeness of relationship. Such family members are expected to call upon one another and help one another whenever there is a need.

The interpersonal relations among parents and children who constitute the nuclear family are usually dictated by clearly defined patterns of deference.

According to Rubel (1966), who did one of the several anthropological studies of Mexican-American families, the pattern that predominates states: *"The elder order the younger and the men the women."* This established two dimensions around which the interpersonal patterns within the family are usually organized. The first is respect and obedience to elders and the second is male dominance. The description of the family pattern that follows is based largely on Rubel's work.

The husband and father is the autocratic head of the household. He tends to remain aloof and independent from the rest of the family. Few decisions can be made without his approval or knowledge. He is free to come and go as he pleases without explanation to or questions by other family members. In essence the father represents authority within the family. All other family members are expected to be respectful of him and to accede to his will or direction. An important part of his concept of *machismo* or maleness, however, is that of using his authority *within the family in a just and fair manner*. Should he misuse his authority, he will lose respect within the community.

In relating to his children the father frequently serves as the disciplinarian. He assumes responsibility for the behavior of the family members in or outside of the home. Misbehavior by another family member is a direct reflection on the father even though he might not have been present at the time of the misconduct.

During their earlier years the father is often permissive, warm and close to the children. This changes significantly as each child reaches the onset of puberty. At this time the father's behavior toward his children becomes much more reserved, authoritarian, and demanding of respect. In Rubel's terms there is a discontinuity of affective relationship between the father and the children as they enter puberty.

The *wife-mother* is supposed to be completely devoted to her husband and children. Her role is to serve the needs of her husband, support his actions and decisions, and take care of the home and children. In substance she represents the nurturent aspects of the family's life. Although she is usually highly respected and revered, her personal needs are considered to be secondary to those of the other family members. Her life tends to revolve around her family and few close friends. There is usually a close continuing relationship between mother and children, which perpetuates throughout her life. In contrast to the father and his relationship to the children, the mother continues to be close and warm, serving and nurturing even when her children are grown, married, and have children of their own. Relationships between mothers and daughters and other female relatives are usually especially close, since the female is supposed to have relatively few contacts with others outside the family and so they frequently become the confidantes of one another.

During the early years of growing up the home is usually child centered. Both parents tend to be permissive and indulgent with the younger children, sometimes to the point of spoiling them. However, even at the earlier ages children are not permitted to be frivolous or disrespectful within the home. Children receive training in responsibility, even at the earliest stages of development. They are often assigned tasks or responsibilities according to their age and ability, which they are expected to assume. This may take the form of caring for younger brothers or sisters, doing errands, taking a job to help finance the family's needs, or some similar activities. Whatever the responsibilities assigned the children, they are real and usually necessary for the welfare of the family. Therefore a feeling of importance as a family member and interdependence are developed from an early age onward. Much of the individual's self-esteem is related to how he perceives and others perceive him carrying out his assigned family responsibilities.

Among the children there is often less sibling rivalry than in Anglo families--due, perhaps, to the status each receives from age, sex, and family obligation. Children are taught to share, cooperate, and work together for the good of all the family members. Boys are especially directed to look after and protect their sisters outside of the immediate home environment.

PRESENT PERSPECTIVE OF RUSSIAN OLD BELIEVERS

The migrant education program in Oregon is serving a significant number of Russian Old Believers children in the Willamette Valley. It is our intent that the information provided in the following pages will assist educators, who are working with these youngsters, in acquiring a better understanding of their cultural and educational characteristics. The information presented is general and, by no means, is it intended to serve as a guide to teach the Russian children. It is, however, important information that any educator working with these youngsters and their parents, ought to become familiar with to better meet the child's educational needs.

The Old Believer child in your classroom is a direct descendent of a person who decided that a certain traditional religion and way of life were important enough to risk death for. That decision was made in Russia in the 17th century when reforms were being introduced into the Russian Church by the patriarch Nikon. At that time Russia had been following Christianity for more than 600 years. Two hundred years earlier the Russians had declared their church independent from the Eastern Orthodox Church in Constantinople, which had been placed under the influence of the invading Turks, thus both churches had developed along separate lines. In 1666 when Nikon attempted to change the Russian Church ritual to correspond with the current Greek practices, many Russians rebelled; they saw the reforms as a means of undermining what they believed to be the true religion of the Russians and as a means of tying their church more closely to the state.

These dissenters, at that time numbering in the millions, became known as Old Believers because of their adherence to the "old ways." The decision to uphold their religion and way of life in the face of death would be confirmed by their descendents, who also suffered repression and persecution from the official church and government of Russia. Many escaped to distant parts of Russia and into foreign countries seeking a place where they could work and practice their religion in peace.

The Old Believers in Oregon stem from three groups of these religious protesters. One group fled from southern Russia to Turkey during the 18th Century and immigrated to the United States in 1963. Two other groups, one from Siberia and the other from the southern Ural region, migrated to China. There they settled in different areas, but met in Hong Kong in the 1950s while escaping repression under the Communists. They continued on to South America, where they lived until the early 1960s, when they began migrating to the United States.

Outline of History of Old Believers

989 A.D.	Vladimir accepts Christianity as the religion of the Russian lands.
1448	Russian Church declares independence from Greek Church.
1450-1650	Differences between Russian and Greek practices become increasingly distinct.

1666	Church council of Moscow accepts Nikon's reforms.
1667	Old Believers are excommunicated by Church Council.
1681	Avvakum burned at stake.
1700s	Old Believers migrate to further reaches of Russia and Turkey.
1879	Another Southern group moves to Turkey.
1917	Many Old Believers leave Russia upon the revolution, join others in China.
1950s	Old Believers from different parts of China (Singkiang and Harbin) meet in Hong Kong, move on to South America.
1962	Old Believers begin migrating from South America to Marion County, Oregon.
1963	Old Believers from Turkey arrive in New York, settle in New Jersey.
1964	Turkish group settles in Oregon.
1968	Several families move from Oregon to Kenai Peninsula, Alaska.

The Language of the Old Believers

Probably none of the Russian-speaking Old Believer children in Oregon have ever been in Russia, just as few English-speaking children here have ever been in England. Nonetheless, there would be no language problem if an Old Believer visited the Soviet Union, although his dialect would be conspicuous in most places there. Each of the three groups of Old Believers has its own dialect, but they are all mutually comprehensible, and the dialects are becoming less distinct as the groups become more homogeneous through the closer contact they are experiencing here in Oregon. The degree to which the language has maintained its original character is an indication of the closeness that the groups have maintained during many years of exile.

In addition to speaking Russian, many Old Believers are fluent in the language of the country where they lived before coming to the United States; many of their parents learned to speak Turkish, Chinese, Spanish or Portuguese as they were growing up in various other cultures. (It is a universal fact that younger children usually enjoy a facility for language learning not shared by the older members of society.)

The language used in the Old Believer church services is the same as that in which the church books and the Bible are written--Church Slavonic. Although the language is no longer used for everyday communication, it is widely studied among the Old Believers and their children.

For almost all Old Believers in Oregon, the language of the home is Russian. Because most homes have no radio or television, due to religious prohibition, and because the children are more isolated both culturally and geographically than most groups, most Old Believer children are exposed to very little English before entering the schools.

THE IMPORTANCE OF NAMES AND PERSONAL IDENTITY

To a six-year-old child, his or her first school experience can be very frightening, lonely, and sometimes threatening.

To a linguistically and culturally different child, his first contact with school can be an emotionally shattering nightmare. Everything appears so very different, strange and foreign that the child usually experiences some degree of identity crisis and cultural disorientation. One of the primary pillars of any person's identity is his name. His name (as he is called) is one of the few things that tell him who he is. Therefore: DO NOT CHANGE OR ANGLICIZE A CHILD'S NAME.

Some things that the teacher should do regarding students' names:

1. The child should be consulted as to the name he wishes to be called.
2. The teacher should learn to pronounce the child's name as accurately and correctly as possible.
3. The teacher should establish respect among all students for the accurate pronunciation of each other's names. This can be done in a relaxed and fun manner by making a game out of it with the teacher joining in. This is a two-way street and all students including Anglos should be asked to pronounce their own names accurately once or twice each session when everyone learns to pronounce correctly.
4. Sometimes the child will request that his name be anglicized, but the teacher should counsel with the student to determine if he is being pressured by students who are making fun of his name or unable to pronounce it. Encourage the student to be proud of who he is.

The teacher will find such activities will considerably improve classroom harmony and mutual respect among students.

OLD BELIEVER NAMES

The naming of children among the Old Believers is a serious part of their traditional and religious way of life. The christening ceremony takes place in the church, where the head of the church baptizes the child and gives him a cross, a belt, and a name selected by the parents from a calendar of Saints' days, the name of the child being selected from any day during the week of its birth. Subsequently, it is the Saint's day, the child's name day, that is celebrated rather than the actual date of birth. Thus an Old Believer is symbolically tied to the Church not only through the cross and belt, but through the given name as well.

The last name is that of the father, and although Old Believers do not normally have a "middle" name, they are sometimes referred to by their father's given name in conjunction with their own given name in order to avoid confusion. For example: Vasilii, son of Ivan; in Russian, 'Vasilii Ivanovich'. Or: Lukeria, daughter of Ivan; in Russian, 'Lukeria Ivanova'.

Many Russian names have a "familiar" form that is much more commonly used than the given form, especially with children. Thus a child named Feodor will usually hear himself referred to as Fedya until he becomes an adult, just as in English a child named Theodor will be called Ted or Teddy under most conditions. In Russian, the familiar name is often hard to connect in form with the given name, just as "Bill" seems far removed from "William." For example, in Russian the familiar form of "Evdokeia" is "Dunya," and of "Kikolai" it is "Kolya."

When children address each other they will often use an even "more familiar" form of the name, often derived by adding the suffix -ka. Thus the given name Vasilii has the familiar form Vasya, but young children often use the form Vaska.

SOCIAL AND RELIGIOUS CUSTOMS OF OLD BELIEVER LIFE

The following outline of certain aspects of Old Believer life is an attempt to give a general understanding of what some of the major customs are. Naturally there are differences in observance of custom from one group to another, from one family to another, and among individuals, but generally the Old Believers are remarkably consistent in adhering to the practices described here.

Holidays

Old Believers' religious holidays are at different times and more numerous than those of the majority population. Old Believer children miss school because of these. School authorities frequently see these absences as truancy.

Old Believers hold their religion as their lives in that their life is never separated from it. They migrated to the United States with the promise of religious freedom just as other groups came years before. Religious holidays whether one is Jewish, Christian, Hindu, Buddhist, etc., are held dear and celebration or noncelebration of them cannot be dictated by another religious or state group without inflicting pain, banishment, guilt on the first. The group itself, in this case the Old Believers, do not have the choice within their religion to make changes on the dates and practices of their Holy Days.

The calendar used among the Old Believers for determining dates of holidays is the Julian calendar, which in this century falls 13 days behind the Gregorian calendar generally used in this country. This means that January 1st O.S. (Old Style or Julian) occurs on January 13, N.S. (New Style or Gregorian). Thus, according to the Gregorian system, Christmas among the Old Believers is celebrated on January 7, Dormition (Assumption) on August 28, etc. Since according to both calendars Easter falls on the first Sunday following the first full moon after the Spring Equinox (March 21 for both calendars) it usually falls on a different Sunday for each system.

Easter is the most important holiday for the Old Believers and is celebrated for the whole week following Easter Sunday. As with all major holidays, the people attend church most of the night preceding each day of Easter week. Towards dawn they come home for a holiday breakfast and rest. The afternoon is often spent visiting relatives and friends, a very important aspect of Old Believer life.

For seven weeks preceding Easter and for six weeks preceding Christmas, as well as during two other times during the summer months, the Old Believers observe a period of fasting during which there is general abstinence. This period of severe restriction, especially preceding Easter, adds to the appreciation and excitement of the coming holidays.

Along with Easter and Christmas, Old Believers observe Christ's baptism in the Jordan, his transfiguration, his ascension, and the exaltation of the cross on which he died.

They commemorate the nativity of the Virgin, her entry into the temple in Jerusalem, her brief conversation with the Archangel Gabriel, and her death. These Holy Days just mentioned, together with others set aside in honor of one saint or another, are traditionally observed with religious services in church. As on Sundays, no work is to be performed on these holidays. Refer to the calendar of Old Believer Holy Days in the front of the manual.

School Attendance on Holy Days

Old Believer children miss many days throughout the year (because of their Holy Days) alarming their teachers because they may be falling behind in their studies, they set a bad example to children in the classroom who see the Old Believer children playing in the streets. Occasionally some Old Believer children will come to school on a Holy Day while others will not. There is no easy answer particularly for a teacher who may not speak Russian. There are some suggestions a teacher could use in dealing with the problem.

First, it is advisable, if the teacher is uncertain why a child is missing school to contact the parent. There are four possible reasons a child is missing school: a Holy Day, illness or truancy or the parent needs the child at home. The Holy Day Calendar may also be of some help in this respect. Keep it in mind that different Old Believer parents may stress different Holy Days and where it might be all right for children in one family to attend school, it might not be all right in another family.

Secondly, comparing previous attendance records will give the teacher some idea of a previous pattern. This will help the teacher determine whether there is a problem other than nonattendance due to Holy Days.

Siblings can often give information about an absent student and generally all the siblings in one family should be absent for the same Holy Days.

If a child is missing due to Holy Days any enticement to attend school on those days will generally upset the family and place a child "in conflict" between the school and the Old Believer Community.

Holidays in the school year have been established based on the religious celebrations of the majority. Although the school year and holidays may not be able to be adjusted easily, Old Believer students would often be glad to make up work after school, before school or during Christmas holidays (on the Gregorian calendar).

The Old Believer parents are most interested in their child learning the basics of reading, writing and arithmetic. Emphasis to "catch the children up" could be based in these areas.

It is wise for the school to discuss its policy on absenteeism as related to religious holidays so the teacher has some guidelines to follow. It is advisable for the school board members and administration to have read this manual to prepare them for decisions they must make.

Weddings

Weddings are a major event in the Old Believer community. The celebrations usually begin a week or more before the actual wedding with a bethrothal ceremony and reception followed by a party each night at the bride's house where the bride and groom sit with their friends in sewing, singing and playing traditional games. Preparations for the wedding involve the making of new embroidered clothing for the wedding party and the preparation of food and drink for the many guests, as well as the furnishing and decorating of the bride and groom's new residence, usually in the home of the groom's parents. Often the help of the youngest members of the family is enlisted during the final days of preparation for the important event. There are sometimes several weddings in progress at once, since the time when they may be held is limited; they may not take place during fast periods, and in the summer when there is field work to be done, the time cannot be afforded. Among the Old Believers, girls often marry at 14 to 18 years of age, and boys at 16 to 20. The training of children is family oriented from a very early age.

Candle Making

Candles are made from beeswax by either sheet rolling or dipping in melted wax. The candles play an important part in church services, which makes them particularly memorable for the children.

Clothing

Despite their small numbers, the Old Believers are a highly visible minority. Their bright clothing and distinctive life-style generate some curiosity, some hostility and considerable misinformation among their Anglo-American neighbors.

The men wear a loose fitting, long sleeve, high neck shirt (called a RU-BA-HA). Often the younger men's RU-BA-HA's are embroidered on the collar, yoke or sometimes even on the cuffs.

Old Believer women wear a full, long sleeve blouse buttoned at the neck. This blouse, or "RU-KA-VA," may also be embroidered in a floral motif like the men's RU-BA-HA. Over it, they wear a longish, full skirted jumper, or "SA-RA-FAN," usually in a bright, floral print and gathered into tiny pleats. An apron, or "ZA-PON," with a tie that wraps around the waist, covers the front of the SA-RA-FAN from the bodice down to within an inch or two of the hem. The ZA-PON protects the SA-RA-FAN while its wearer is working, but it is not usually worn on Sundays and holidays when work is forbidden by canon law.

Married women arrange their hair in two braids on top of the head. Single girls wear a single braid down the back. Both single girls and married women cover their heads with a scarf or "PLA-TOK," as hair is considered erotic and no Old Believer woman wants the responsibility before God of causing a man to sin because of her.

Old Believers of both sexes and all ages wear a belt, or "PO-YAHS," braided or woven of wool and fringed or tassled at both ends. This is the "Fringed Garment" of Mosaic Law, and symbolic of the Old Believer's obedience to the God of Abraham, the God of Isaak, the God of Jacob, the Law-Giver of Mt. Sinai.

All Old Believer men are bearded as the practice of shaving is looked upon as a manifestation of too much concern for one's appearance; an attitude inappropriate for an Orthodox Christian, whose thoughts ought to be turned to the next world and the task of saving one's soul.

Commandments against shaving one's beard are to be found in the Old Testament and the Traditions of the Church. In the days of Ivan the Terrible, the Council of the Hundred Chapters denied a Christian burial to anyone who had tampered with his beard.

Embroidery

Girls begin to embroider at 6 or 7 years of age, and become remarkably proficient within a few years. Sensitivity for design and color is often evident in their art work at school. In addition to clothing, elaborate wall hangings are also embroidered. These are displayed around the icons and in other places in the home and are a source of pride for the seamstress herself, as well as the mother who taught her the art.

Belt-Weaving

Belt-weaving is a complex art, performed either with cards or on a loom. Some patterns are simple; others are extremely complex with biblical quotations or other phrases woven into the design. At baptism, a child is given a belt, along with a cross and shirt, to symbolize the ties with the church and is thus an important part of the religious way of life.

Icons

"In Eastern Christianity; an image of Christ, the Virgin Mary or a saint, in painting, bas-relief, or mosaic (but never in sculpture)."
--Webster's New Collegiate Dictionary

One is kept in the kitchen, the living room and the bedroom, usually on the east wall. It is usually surrounded with embroidery, flowers and ornate decorations. When an Old Believer visitor enters a room where the icon stands, it is customary to make the sign of the cross and bow towards the icon.

Livelihood

Many local Old Believers work in factories sewing, making furniture, picture frames and doing other craft and construction work. Some women and girls also work in factories and other places outside the home. Many families own their own farms, and almost all have some land on which they grow a part of their food. Some common occupations are farm work, working in the woods, thinning or planting trees under contract with private and public agencies. This type of work often demands that the men be separated from their families for several days at a time.

Child Raising and Family Life

The Russians are very fond of their many children. The family is very closely knit. Birth control methods are not acceptable by the religion, so most siblings are 1 1/2 to 2 years apart. The newborn is kept in a hanging "swing crib" (zyhka) next to the parents' bed, fed on demand, handled and fondled abundantly. One might say he's smothered by parental love, no matter how many older siblings he has. He is kept unclothed until baptism, which usually occurs on his eighth day of life, and at which point he is dressed in a Russian shirt, given a belt and a cross. He is fed breast milk until he can chew, and then little by little is introduced to the family diet. He is swaddled until he is about six months old. He gains his independence at the arrival of the following newborn which usually coincides with his ability to run and fare for himself. The eldest preschool child usually watches over his or her younger siblings. But when a parent is not present, a school child is placed in charge because he or she is considered more responsible. By the time a Russian child is 8-10 years old, he or she is a veteran baby sitter.

There are no T.V.s or radios in most Russian homes and the evenings are spent together. The mother does the laundry and prepares food for the following morning; the father busies himself with home repairs or carpentry; the eldest son learns to read the Holy Scripture, and the daughters learn embroidery and housework. Grandparents, unmarried women and handicapped people take turns living in different households providing service in exchange for room and board. In the past, the community has always taken care of its own. Today, however, when the exchange system involves money--as in the case of medical bills--the responsibility of the younger, and dependence of the older folk have increased to such a point that taking care of one's own is sometimes not possible.

Medical Attitudes

Prior to coming to the United States, the Russian Old Believers lived great distances from urban centers. Medical help was available pretty much by self-taught nonprofessionals. Granny midwives delivered babies, set broken bones and administered herb teas and other salves. In cases of great crisis situations, a family would make a trip to the city hospital to seek professional medical assistance. This trip was often a journey of several days. Today, medical aid is closer at hand, but the cost of medical help in America is often prohibitive. Still, probably 90 percent of the women deliver at home with the help of a midwife. Most of the women breast feed by choice, realizing the nutritious and economic advantages. But probably the most significant force behind it is custom. It is strongly believed that one cannot conceive while breast feeding, and this is seen as another advantage by the Russian women. Herb medications are still used today, primarily by the older people, because it's a method that is known to have good results. The Russian Old Believers are not "pill poppers," afraid of the poisoning effect that too much medication can have on one's system. They fear hospitalization, and will seek the advice of many physicians before consenting to an operation, or before having themselves admitted for any treatment. Preventative medicine as we know it, i.e., immunizations, yearly checkups, pap smears, TB tests, etc., are almost nonexistent. In the case of immunizations, the mothers cannot stand to see pain inflicted on their children, so would rather not participate. "God gives and God takes away," say the Old Believers, and there is no point in trying to change His course.

Religious Laws and Prohibitions

The Old Believers are Orthodox Christians. Their religion is not only a way of workshipping God, but also touches nearly every aspect of life and death. It embodies an incredibly complex set of rules determining and defining the Old Believer's duties and obligations to God, his neighbors and the world outside his community. Holy Scripture, Apostolic Teachings, Canons of the Seven Ecumenical Councils and Nine Local Councils of the Early Church, Patristic Writings and Homilies, and Russian Orthodox usages prior to the Nikonian changes of the 17th Century are the sources of these rules which shape the Old Believer way of life, involving dietary laws, eating, drinking, public and private prayer, fasting, Holy Days, traveling, sex, marriage, raising children, burying the dead, work, entertainment, recreation, standards of dress, speech, debts, contracts, litigation and so on. Any Old Believer who violates these rules and departs from acceptable standards of behavior may be chastized by the community and cut off from the Church. If children and adolescents are sometimes seen breaking these rules, it is evidence of a painful and difficult contradiction in their lives . . . on the one hand, the old and familiar values of their parents provide a clear and secure way of living within the brotherhood of the Church and community; and on the other the temptations of American society and the tendency to imitate the behavior of other children are hard to resist.

Some of the religious prohibitions most likely to be met with in a school situation are discussed briefly below.

Fasting

There are various levels of fasting among the Old Believers. In general, fasting means abstaining from all animal products, including meat, eggs, milk, butter and oil. With few exceptions, Wednesdays and Fridays of every week are fast days when all meat and milk products and oil are avoided. (All forms of chocolate are considered milk products.) Nearly every day during the seven weeks preceding Easter Sunday and the six weeks preceding Christmas is a fast day; religious prohibitions are strictly observed during these periods.

When school parties happen to fall on fast days, Old Believer children are placed in a difficult position; they want very much to take part in the treats and gaiety, but know that it is against their elders' wishes to do so. It is important to remember that Old Believer children are generally prohibited from eating food prepared by anyone outside their faith although fresh fruit and vegetables may be eaten at all times. The understanding teacher will arrange events so that a child is not forced to refuse treats that others are enjoying, or suffer guilt and punishment for yielding to temptation. A simple solution is to have school parties on days other than Wednesdays and Fridays and to serve treats that may be enjoyed by all members of the class.

Other Prohibitions

Dancing is prohibited. Old Believer parents often instruct their children to refrain from taking part in dancing activities at school.

Singing, listening to music and watching television are activities which most Old Believer parents would not like their children to take part in, especially during fasts. Also during fasts, children should be given every opportunity to choose to not watch films for entertainment. Many Old Believer children are sensitive about having their picture taken during fasts; in any case, manners and courtesy require permission before doing so.

Since some Old Believer parents are under the impression that the pledge of allegiance is a prayer, they cannot permit their children to participate in unauthorized or nonchurch prayer.

Sex education in any form is seriously objected to by most Old Believers used at any time by anyone outside their faith.

Making and wearing masks of any kind is prohibited.

Children may refuse to clap their hands, snap their fingers, or whistle during certain P.E. or music activities since such behavior is considered inappropriate on any occasion. Abstaining from applause during programs or assemblies is not necessarily due to lack of appreciation, but simply a matter of what to these children constitutes acceptable behavior.

Home Visits

Common sense and common courtesy work everywhere and this is all that is needed by anyone visiting an Old Believer home. In general, Old Believer homes are open to everyone, and no one is expected to stand on ceremony. Hosts are delighted when their guests accept offers of food and drinks but also can understand when business leaves no time for delay. Many Old Believer parents are recent immigrants to this country and have had little opportunity to learn English. Nevertheless, they enjoy a situation where their limited knowledge of English can be used in a sincere effort to overcome the language barrier. Lack of total familiarity with Old Believer customs and language need be no hinderance to home visits.

SECTION V

LANGUAGE DIFFERENCES
ENGLISH AS A SECOND LANGUAGE
PROBLEMS AND SOLUTIONS

CULTURAL DIFFERENCES REVEALED THROUGH LANGUAGE

--Mari-Luci Jaramillo

Biculturalism implies much more than bilingualism. Bilingualism has been defined in a variety of ways, but perhaps the most commonly accepted definition is varying degrees of understanding two languages. But biculturalism implies knowing and being able to operate successfully in two cultures. This means knowing two modes of behavior. It means knowing the beliefs, the values, the customs, and the mores of two different groups of people. The language used at a particular time and place would have the referents in the culture the language represents.

Do we teachers have to treat bicultural students differently from monolingual students? What do we need to know to be effective in our chosen field of endeavor? We are going to have to know and accept the cultural differences that exist in our students, if we are to give them success in school. There are many ways open to us to learn about our students.

There are many clues to cultural differences if we take the time to look for them. Language is an excellent source to study these differences. The language tells us much about the people who speak it natively. And language should be of maximum importance to the teacher, regardless of the content he teaches.

Language gives clues to the feelings of people. It also lets us know from what perspective the speaker views phenomena. We "feel" and view things distinctly when we are raised in different cultures. The same word in one language will often not produce the same reaction when translated into another language. Even some concepts aren't accepted in the same manner because we have been conditioned to feel differently about many things.

This alone should help us understand that not "all little children are alike." Children are different because cultures force all of us to think, react, value, believe, and act in certain modes. It appears that we even learn in very distinct patterns because of cultural differences. We, as teachers, must accept these differences in our students and start working to provide equal educational opportunity in our classrooms. The students may be alike physically, even the same color, but if these youngsters have been brought up in different cultures, they will think differently!

Let me illustrate a few cultural differences revealed through language by contrasting English and Spanish. Let us now transport ourselves to a nice, new, modern airport where airplanes are buzzing in and out every few minutes. In case you don't get to the airport in time for your scheduled flight, you can always arrange to take a later flight. But if you don't make that flight, in the English speaking world, it is your fault. Maybe you didn't get to the airport in time for you overslept because your mother-in-law turned off the alarm clock. Or maybe on the way to the airport you noticed you had on a dress shoe on your right foot and a tennis shoe on your left foot and you had to return to the house to let the "little woman" have it for not taking care of you instead of devoting so much time to the children. But whatever the relationalization you care to use, it is your fault. The only way you can express it in English is, "I missed the airplane."

66

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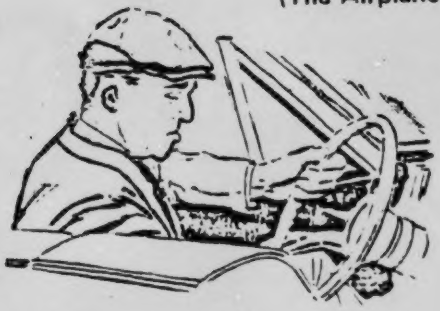
You want to know how to express this same idea in Spanish? I'm sorry, but that idea doesn't exist in Spanish; this doesn't occur in the Spanish world! When the Spanish speaker doesn't get to the airport on time to catch his scheduled flight, he simply says, el avion me dejo. The airplane left you! There is no way that you can say that you missed the airplane in Spanish. The implication is that if the pilot were slightly more intelligent he would have waited for his passenger. The implication adds further that it appears he should have known you were coming. Ah, the beautiful reflexive form that makes things happen without human interference!

"El Avion me dejo"

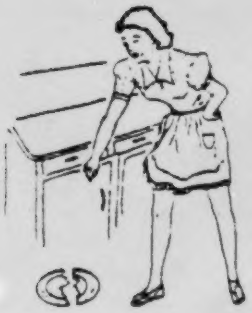
(The Airplane left me)



Let us look at another example of the use of the reflexive. When an English-speaking person is holding a plate in his hand and he drops it, he immediately becomes the guilty person. He drops the plate. It is his fault. But if the same phenomenon happens to a Spanish-speaking person he can only express it as, se cayó el plato. He was holding it, but the plate gathered momentum and got away from him. The plate actually moved itself. The person had little to do with it.

"She dropped the plate"

"Se cayo el plato"



What have these examples told us about the children we are attempting to teach? They have told us much, if we are willing to listen. They have told us that Spanish-speaking children feel differently from Anglo children about certain things. Some children could have guilty feelings about things that other children don't. Some children think they are at fault sometimes, while other children don't. Children from different cultures don't necessarily feel the same way about guilt.

How can one feel guilty about things he has no control over? In the Spanish-speaking world, and I am now referring to those in the traditional Spanish-speaking world, there is the belief of being controlled by destiny. Those Spanish speakers who find themselves in the various positions on the continuum of acculturation believe less in control by destiny. When something happens, the Spanish speaker is not sure if he really caused it to happen.

Does this mean the Spanish-speaking are not responsible people? Does it mean they do not accept responsibility? Does it mean they do things and if the things go wrong, shrug their shoulders and sigh, "Well, it was going to happen."

It doesn't mean that at all. The Spanish-speaking keep trying as long as anyone else. But when doors are closed or a point of impasse is reached, they feel destiny controls. The language reveals their true feelings. Lo que Dios diga. Lo que serā, serā. Lo que Dīos mande. They have no guilty feelings because sometimes destiny is beyond their control.

In the Anglo world, man controls destiny. Man controls his environment. This implies that when things get out of control, man is the guilty one. People from the two cultures feel differently about destiny.

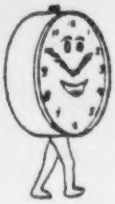
Spanish - "Lo que sera, sera"

Anglo - "I control destiny"

In the Spanish culture, people as a whole appear to enjoy every minute to its fullest. There is time for people; time for personal relations. Business dealings can never be started without the common courtesies of asking for the health of your loved ones. In the Anglo world, achievement is extremely important. They get many things done fast. Anglo-America gets much of the credit for such outstanding accomplishments as getting men on the moon!

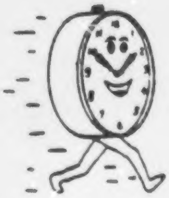
Is it necessary to make a choice between these two ways of life? The answer lies in us. What are we willing to do to promote cultural understanding?

What else can language tell us about cultural differences? Let us examine a few individual words. In the Anglo world, the clock *runs*. This one word tells us a great deal of the people who use it. It implies future, momentum, action, movement. In the Spanish world, how does one explain time? It's said, *el reloj anda*. The clock "walks." What does this imply? Perhaps that there's more time for people; that they are not in such a hurry to conduct business. Words, even isolated words, tell us much about people. If we as teachers could only *listen* to children, how much we would learn about them. How sensitive we would become to their needs.



Spanish - "El reloj anda"

English - "The clock runs"



Let us continue with a few more words to show that people from the two cultures feel differently about certain things. What does the word nepotism mean to you? If you are Anglo, it is a terrible word. It implies dishonesty, favoritism, and always some type of shananigan. The few people that practice it are evil, and certainly not very democratic. But if you live in the Spanish culture, nepotism is good. The extended family concept is part of it, one helps the family whenever one can. Anglos can continue getting jobs for their enemies if they want to, but those that live in a Spanish culture will continue getting jobs for their loved ones if they are in a position to do so. Remember, family feelings in the Spanish culture extend beyond consanguineal lines. Close friends become part of the family. The reservoir of talents for positions are not limited. To conclude, in the Anglo world, nepotism is bad; in the Spanish world, nepotism is good and beautiful. Does a teacher, teaching about nepotism, communicate with his students, when his point of reference is different from theirs? We teachers are going to have to know cultural differences and their implications for learning, if we are to succeed with culturally different students.

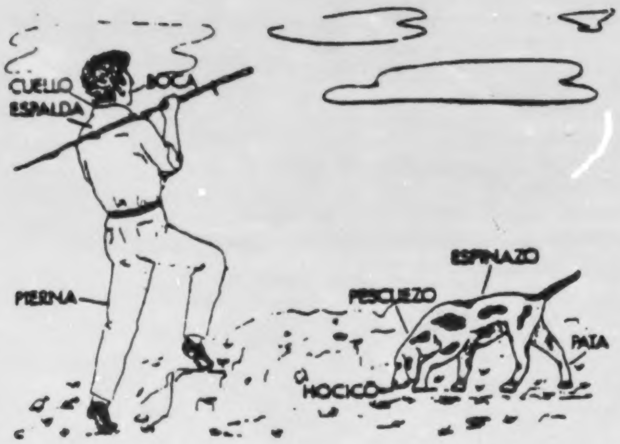
Let us take the word "sophisticated." In the Anglo world, the word is meant to be a very high compliment. It's a positive concept. In most of the Spanish world, sofisti cada is an insult; a negative feeling is produced when the word is uttered. It implies "putting on the dog." Are these words translatable? We can't possibly communicate with minority group youngsters when we aren't aware of some of these subtleties.

A concept that we as teachers are famous for teaching at all grade levels is the concept of the "family." In the Anglo context, family usually implies the nuclear concept of father, mother, and one or two children. But in the Spanish world, the term family connotes the idea of many people; some that are related and some that are not. It includes all those people that they love. When a teacher discusses the concept of a family (and because he is a master teacher, or course he has a picture in his file to help him get the concept across), he usually shows a visual of the parents and two children. Who do you think is not understanding the concept because his experiential background has prepared him differently?

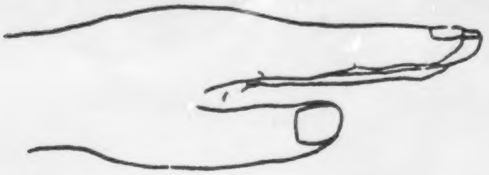
The idea of female beauty is interesting to compare in the two cultures also. In the Anglo world, the model of beauty is tall, has fair skin, blue eyes and blond hair. In the Spanish world, the model of beauty is small in stature, has olive skin, dark eyes, and black hair. What happens when only the Anglo model is constantly presented to students who cannot identify with it? Yes, negative self-concepts are the result.

Let us discuss another difference between those reared in the Spanish culture and those reared in the Anglo culture. Views toward animals are very different. In the Anglo world, animals can take on almost human characteristics, can almost become members of the family. They get distemper shots, special diets, collars with rhinestones, and get groomed at fancy grooming parlors. In the Spanish world, animals are functional. A word doesn't even exist in Spanish for "pet." The concept simply doesn't exist. How does the language reflect these views?

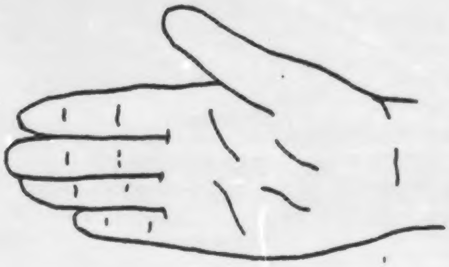
In the Anglo world, one word suffices to describe the parts of both the human and the animal; "neck" for the animal and "neck" for the human being. It continues with leg, back, and mouth. In the Spanish culture there is a set of vocabulary to describe animals and another set to describe humans. For neck there is pescuezo for the animal and cuello for the human beings; for leg there is pata for the animal, pierna for the human being; for back, there is espinazo for the animal, espalda for the human being; and for mouth, there is hocico for the animal and boca for the human being. In the "traditional" English-speaking classroom we use one word to describe parts of both animals and humans. Not being aware of these subtle differences is what communication barriers are about. It could lead to misunderstanding instead of learning.



The gestures referring to humans and animals are different to the two worlds also. In the Anglo world, the gesture to show the size of a human being and the size of an animal is the same. But in the Spanish world, there are two distinct gestures. The one used in the Anglo world is used to indicate the size of animals only. To show the size of a human, one holds his hand turned vertically so that the thumb is pointing upward instead of in the flat horizontal position. Silent language tells so much. Sensitive teachers are aware; insensitive ones don't care.



ANIMALS



HUMANS

A few examples to language differences have been enumerated above. Are traditional schools meeting these differences? Johnny has the type of culture and the language that is represented in the typical school; Juanito doesn't have the language that is requested of him and sometimes his culture is in direct conflict with the one adhered to in school.

What needs to be known to become an effective teacher? By all means, cultural differences should be known, understood, and accepted. In addition, some elements of language should be studied. One thing, we as teachers should believe, is that learning a second language is not easy. When people learn a second language, they have mastered a very difficult task indeed. The poem that follows seems to illustrate the difficulty quite appropriately.

ENGLISH

by Dr. Richard N. Krogh

I take it you already know
of tough and bough and cough and dough?
Others may stumble, but not you
On hiccough, thorough, slough and through?
Well done! And now you wish, perhaps
To learn of less familiar traps?

Beware of heard, a dreadful word
That looks like beard and sounds like bird.
And dead: it's said like bed, not bead;
For goodness sake, don't call it deed!

Watch out for meat and great and threat.
(They rhyme with suite and straight and debt).
A moth is not a moth in mother,
Nor both in bother, broth in brother.

And here is not a match for there,
Nor dear and fear for bear and pear,
and then there's dose and rose and lose -
Just look them up - and goose and choose,
And cork and work and card and ward,
and font and front and word and sword.
And do an go, then thwart and cart,
Come, come, I've hardle made a start.

A dreadful language? Why, man alive,
I'd learned to talk it when I was five,
And yet to write it, the more I tried,
I hadn't learned it at fifty-five.

(The author does not know where or when this poem was published. If a reader knows, please write to the author.)

I know that most of us agree that English isn't easy. But have we really internalized the feelings, the frustrations, that must accompany learning a second language? Are we at least anticipating some of the problems our students are going to face?

Let us be aware of the help native Spanish speakers learning English need. Perhaps the following reminders will help us be better teachers.

Help with consonant clusters. Students often insert vowels to help them form the sounds. (bursts, asks, instincts)

Help with vowels. Short vowels are especially difficult.
(sit--seat) (bought--boat)

Help with contractions. Students usually don't hear or don't produce the consonant.
(I've, I'd, It's)

Help with some of the consonants. (V-B, S-Z, etc.)

Help with word order. (red rose--rosa roja)

Help with prepositions.
in Washington
on Washington Street
at 817 Washington Street

Help with subjects. (It) is raining
Esta lloviendo.

These are just a few of the "helps" needed. The biggest help these students need, want, and expect is the empathetic teacher who believes these students come from a respectable culture, are worthy individuals, and can succeed.

Somehow, techniques and materials are in second place in a classroom where a teacher like the one described exists.

Continuing with other thoughts on language learning leads one to think about bilingual and bicultural education. One *could* capitalize on the language children bring to school!! The students *have* already internalized the sound patterns of a language and their written work could be based on these sounds. If these sound patterns are English, the beginning instruction should be in English; if they are Spanish, the instruction should then be in Spanish. Simultaneously with this instruction, the second language should be introduced *systematically*. At the beginning, this instruction would be for a rather small percentage of the time with large blocks of time for learning *in* the native language. In this phase of instruction, the sound patterns of the second language should be taught before proceeding to the written language. Following these procedures, we would produce bilingual children, that is, the students would know two languages well. It makes sense to continue the student's cognitive development while learning a second language. It also makes sense to attempt to avoid the trauma a child must undergo when he finds himself in a world where his language and culture are suddenly denied.

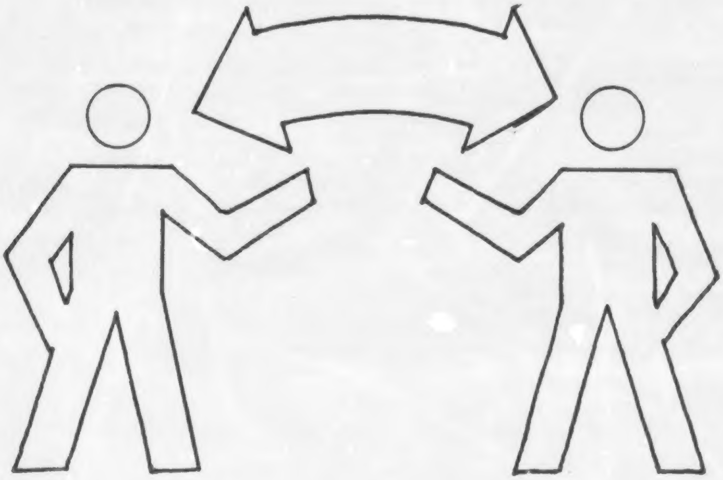
Through the type of content we introduced to teach these languages, we could produce bicultural students. The content should be the beliefs and values of the two groups, both Spanish and Anglo. It should include customs, mores, history, fine arts, foods, and all other elements that constitute a way of life of a given group of people. The referents for the two languages should be kept separately. This, too, produces bicultural people.

These fortunate students would then know two modes of behavior and would be completely comfortable in the two worlds. No, these students wouldn't be schizophrenic. They would change behavior called for in the two cultures much like the reader changes behavior to meet the needs of the particular group he is with at a given time. A true biculturate internalizes the two modes of behavior.

Perhaps this is the appropriate place to discuss the language the child brings to school. Some people would have you believe the language the child speaks isn't "correct" and therefore, cannot be used for instructional purposes. The language may be a dialect, perhaps not "standard" but definitely a language with which a large group of people communicate beautifully! Perhaps one of the aims of bilingual programs should be to guide students toward learning a "standard" version of a language, but certainly not by creating negative feelings in the children about their language, be it what it may be.

Many of these children have internalized the sound system of Spanish, as well as the structure. What they need is help in the area of vocabulary development in their native language like everyone else who studies his native language, regardless of what it is.

Language is vital to human beings. Let us capitalize on its potential to teach us about those people who speak languages different from ours. Let us use languages toward building bridges of cultural understanding.



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This section makes suggestions for dealing with a newly arrived, non-English speaking migrant child. It also outlines some of the different but very desirable qualities present in many migrant children.

BASIC KNOWLEDGE ABOUT THE ESL CHILD

Your principal has just brought you a new student. He tells you, as he puts the child in your hands, that he speaks no English. Then he leaves. What do you do?

Don't Panic. Your ESL student is first of all a child, and he will respond to you as other children do. Draw upon your nonverbal resources, which will carry you through most situations. A warm smile, a pat on the shoulder, a pleasant tone of voice will all reassure your student.

A child learning English as a second language usually needs more "settling in" time. He needs to have confidence in you and in his classmates before he can begin to respond. Remember, he comes to school with an oral language which has, up to now, served his needs and helped to make him a competent person. He may now become nonfunctional in this most critical area of school achievement. He may suffer some cultural shock upon entering a world where his first language no longer serves his needs. Because language is an integral part of a personality, his sense of self-worth is also being battered. Avoid making immediate judgments about this child. Your evaluation will probably be much different after a few weeks.

Try to learn a few words of the child's language. This will help him know you value him and his culture. Talk to the child at every opportunity. Listen to him when he attempts to talk. Respect his efforts and ideas.

Seize this opportunity to give your class some firsthand knowledge of another culture. Let your class learn greetings, numbers, colors, games, and simple songs in the language of the ESL child. If possible, make your ESL child the resource person for these activities. Celebrate his holidays with him, and whenever possible mention cultural contributions of his country--music, art, dances, leaders, historic events.

It is important to keep your ESL child busy even if he cannot speak English. Expect him to do many things, although not necessarily what the rest of the class is doing. His performance will reflect your expectations of him, so keep them high.

Few people can manage more than five nonsense syllables at a time, and nonsense is exactly what a foreign language sounds like at first. Keep your speech patterns short, reasonably slow, and distinct. In giving directions, use the same phrases over and over again. Do not confuse the child by using different forms for the same direction.

When the child does start to communicate in his new language, he will start with single words and progress to sentence fragments. It will be some time before he can manage complete sentences. Be sure to respond to and praise each attempt. Help him structure his responses without making him feel you are critical.

It is likely that for some time the sounds of his native language will interfere with his attempts to make English sounds. Do not make an issue of this. Most of this will be self-correcting as his ear "tunes in." He can speak only what he thinks he hears, so be sure he hears frequently the sounds you are trying to teach him to voice.

Do not expect him to be ready to start reading right away. He must listen, understand, and speak English before he is ready to read and write. A primary child will need at least three months of oral work before beginning reading experiences. Most older children may need six to ten weeks of oral work before they can make a successful start.

During your reading period, provide listening and oral experiences for the ESL child. Use the listening post, tapes, audio-flash cards, student or adult tutors. Do not isolate the student in these practice sessions in an attempt to save him embarrassment. He is already feeling very lonely. See that he has company for many of his separate activities. If no language interchange is yet possible, the other person can at least be encouraging and supportive.

How the Student Relates to the Teacher--A Basic Philosophy

A most important part of the teaching program is your genuine devotion to and CONCERN for your student.

No learning of any kind can take place until you interact with your student. Teaching must be a relaxed, friendly experience if it is to be a climate for learning. Be honest and sincere. Take the time to be both genial and warm--these qualities provide the basis for a good student-teacher rapport.

Your student's feeling of success is a most important aspect of the tutoring process. Success raises one's level of aspiration. Whatever successes you help the student achieve will help raise his level of aspiration and strengthen his self-image.

Look for the gains in skills, however small, that are the evidence of growth and ecourage your student in them.

Names--The Importance of Names and Personal Identity

To a six-year-old child, his or her first school experience can be very frightening, lonely, and sometimes threatening.

To a linguistically and culturally different child, his first contact with school can be an emotionally shattering nightmare. Everything appears so very different, strange and foreign that the child usually experiences some degree of identity crisis and cultural disorientation. One of the primary pillars of any person's identity is his name. His name (as he is called) is one of the few things that tell him who he is. Therefore: DO NOT CHANGE OR ANGLICIZE A CHILD'S NAME.

Some things that the teacher should do regarding students' names:

1. The child should be consulted as to the name he wishes to be called.

2. The teacher should learn to pronounce the child's name as accurately and correctly as possible.

3. The teacher should establish respect among all students for the accurate pronunciation of each other's names. This can be done in a relaxed and fun manner by making a game out of it with the teacher joining in. This is a two-way street and all students including Anglos should be asked to pronounce their own names accurately once or twice each session when everyone learns to pronounce correctly.

4. Sometimes the child will request that his name be anglicized, but the teacher should counsel with the student to determine if he is being pressured by students who are making fun of his name or unable to pronounce it. Encourage the student to be proud of who he is.

The teacher will find such activities will considerably improve classroom harmony and mutual respect among students.

Common Classification of Major Differences Between Mexican American and Anglo Value Systems

Anglo American Values	Mexican American Values
American school teachers are sure to place great value on these practices:	Children from traditional Spanish-speaking families may be said to have accepted these general patterns:
Mastery over nature	Subjugation to nature
Future-time orientation	Present-time orientation
Status based on achievement	Status based on ascription
Universalistic perspective	Particularistic perspective
Affectively neutral	Emotional
High level of aspiration	Low level of aspiration
Work for future success	Work for present needs
Saving	Sharing
Adherence to time schedules	Nonadherence to time schedules
Acceptance of change	Reaction to change
Scientific explanation for all behavior	Nonscientific explanation for natural phenomena
Competition	Humility
Individuality and self-realization	Obedience to the will of God

(from Education Across Cultures by M. Zintz)

The above classifications are not cut and dried, but give the reader an idea of some differences between the two cultures.

4-R's OF A MIGRANT CHILD

by Dr. Gloria Matters, Director, New York State Migrant Center, with Dr. Eric M. Steel, Professor of English and French, College of Brockport

Migrant children possess some remarkable strengths. They tend to be more resilient, more resourceful, more responsible, and more responsive than their nonmigratory peers. Opinion? Perhaps. Without basis? Not to anyone who has observed them, who has worked with them, not to anyone who has seen how the migratory way of life and the extremes of near-poverty which it often involves affects these children, how it shapes the migrant child's personality.

Remarkable strengths? What's more remarkable is that strengths emerge at all. But then, the migrant child has to be resilient. He must be able to rebound--in order to survive. His is a never-ending series of changes--from one environment to another, from one school to another, from one human being to another. Yet, in spite of this constant movement, in spite of ostracization and segregation by the community, in spite of a lack of attention in the regular classroom, and in spite of health problems arising from unsanitary and overcrowded camp life such as diarrhea, respiratory illnesses, head lice, impetigo, and TB, the migrant child bounds back. A nonmigratory child, if placed in a migratory environment, would develop an acute sense of melancholia. A migrant child would too, if this were not his normal way of life. Privation is no source of joy to him, but it is something he has had to constantly cope with, and he has learned to cope with it. He is resilient.

Sometimes, bounding back takes time. A three-year-old who entered our program was pronounced "mentally retarded" by some teachers who noted the child's lethargy and glassy stare. After four weeks of three square meals a day and plenty of exercise and opportunity for learning, Katie was the sharpest little miss in the program! What the teachers had labelled mental retardation was actually malnutrition and just plain hunger!

Resourcefulness, another of his sterling qualities, is no doubt an offshoot or by-product of his resiliency. People, as well as countries, lacking natural resources, have to be resourceful in order to survive. Like the captive Hebrews, they have to be able to make bricks without straw. Migrant children too, have to make do. The migrant child does not have the many commercial toys, games, sophisticated play equipment or TV common in community homes and schools. Instead, through the child's imagination, the trailer stoop becomes a tract for imaginary car races, a ramshackle old barn the scene for "Hide and Seek," glass-strewn camp grounds for "Tag," and juke-box blaring commissaries the stage for dancing and singing.

A vivid example of one child's resourcefulness occurred when three-year-old Pookey gave himself the title of "crewleader" during a day care center play period on a neighbor's lawn. His command, "O.K., men let's pick the potatoes," led, not to a potato field, but to the neighbor's rhubarb bed! (Only quick thinking on the teacher's part saved this important crop and good neighbor relations! She rushed to Pookey and his crew and convinced them that the crop was not yet ready to be harvested!)

Responsibleness may be said to be the third R of the migrant child. Non-migrant children in seasonably comfortable circumstances are accustomed to having others responsible for them--parents, teachers and such parent and teacher substitutes as babysitters, often up to and even after adolescence.

Migrant parents, busy in the field from morning to night, have little time for their children, and their teachers have a casual relationship with them at best. Most migrant children have to be their own babysitters and, in addition, no matter how young they are, they automatically assume responsibility for any younger child. For example, while I was riding the bus that picked up our children this summer, the three-month-old baby I held on my lap awoke and fussed a little, so I gave her a bottle. Sitting next to me was a 15-year-old Indian girl, and on her lap was her one-year-old sister. Very shortly, the one-year-old had her hand on the bottle to help me feed the baby. While she took on this task, she also constantly patted the baby's diaper to see if it needed changing. Lastly, as I gazed out the window for a moment, I felt the baby being pulled from my lap! There was the one-year-old child tugging at the three-month-old in an effort to pick her up and hold her! What an example of responsibleness--a one-year-old aware of and eager to assist with the problems of feeding, changing and holding a baby!

This sense of responsibility implies a readiness to share the little one has with others. For example, one day we took Rachel, 3, and Roscoe, 4, to lunch. Rachel drank her glass of milk. Roscoe, fearful that there would be no more milk for his little sister, empties his glass into hers!--a noble gesture for the staunchest of four-year-olds!

It follows, therefore, that if one has to list a fourth migrant child "R," it would be responsiveness. He is outgoing, reaching out to those who are even less privileged than he. And he responds gratefully to those who can and do give him the help he so badly needs. His gratitude, plus the awareness that whatever progress he may make is attributable to the teaching skills of his educators, is what makes working with the migrant child a genuine privilege.

The critical may be tempted to ask, "if the migrant child already possesses all these highly desirable qualities, why run the risk of his losing these by exposing him to what is generally styled the American way of life?" Two answers readily suggest themselves. The American way of life may well be a mixed blessing, but it is one which today must be made available to all Americans irrespective of race, creed, color or its possible warping effect on their personalities. It must also be remembered that whereas the American way of life has meant for many, even in high places, a grim determination not only to keep up with, but to outstrip the Joneses, for many more it has meant a pledge to allow each to become all he is capable of becoming--to guarantee liberty and the pursuit of happiness for all.

The second answer is that whereas the migrant child may well possess more than his fair share of the natural goodness which enables one to accept hardship and injustice without repining, this gentleness often vanishes under the impact of years of neglect, giving place to despair, which breeds the wrath that erupts in violence. It is to the interest of society at large as well as to the individual migrant child that he be no longer allowed to reach this explosive stage.

This section includes Survival Statements in both languages, contrasting structure patterns in both languages, and common errors made by Spanish speakers of English, as well as the Spanish alphabet with examples.

SURVIVAL STATEMENTS

I DON'T SPEAK SPANISH!

¡YO NO HABLO INGÉS!

Good morning--Buenos días

Hello, how are you?--Hola, ¿Cómo está usted?

What's your name?--¿Cómo se llama usted?

My name is ___________.--Me llamo_________.

Do you have a nickname?--¿Tiene usted otro nombre que se usa?

How old are you?--¿Cuántos años tiene usted?

Thank you!-- ¡Gracias!

Please--Por favor

Good bye--Adios

Stand up.--Levántese.

Sit down.--Siéntese.

Speak slower, please.--Hable más despacio, por favor.

Bring me the ______--Traígame el/la_______.

Put the _____ here.--Ponga el/la ______ aquí.

Tell me your name.--Dígame su nombre.

Write your name.--Escriba su nombre.

To color--Colorear

To cut--Cortar

To paste--Pegar

Show me the/your _______.--Enséñame el/la/su _________.

Draw a line under ______.--Dibuja una linea debajo de______.

Put a circle around_______.--Ponga un círculo alrededor de______.

This is your _______.--Este/Esta es su______.

This is a ________.--Este/Esta es un/una ________.

Say _______, please.--Diga __________, por favor.

Repeat, please.--Repita, por favor.

Raise your hand if you have a question.--Levántese su mano si tenga una pregunta.

What do you call this?--¿Qué es esto/esta?

The English word for this is _______.--La palabra en inglés por esto es _____.

School starts at _____ and ends at _____.--La escuela empieza a las _______ y termina a las _______.

It is lunch time now.--Ahora es el tiempo de comer.

It is recess now.--Ahora es el tiempo de recreo.

This is your chair.--Esta es su silla.

This is your book.--Este es su libro.

This is your pencil.--Este es su lapiz.

This is the boys' restroom.--Este es el baño para los muchachos.

This is the girls' restroom.--Este es el baño para las muchachas.

This is your teacher.--Este/Esta es su maestro/maestra.

This is the school office.--Esta es la oficina de la escuela.

This is the playground.--Este es el campo de recreo.

This is the cafeteria.--Esta es la cafeteria.

This is the bus you will ride to your home.--Este es el camión que le llevará a su casa.

This is the library.--Esta es la biblioteca.

Colors--Colores

red--rojo   green--verde   yellow--amarillo   brown--moreno, café
orange--anaranjado   black--negro   white--blanco   blue--azúl
purple--morado

Numbers--Numeros

one--uno   two--dos   three--tres   four--cuatro   five--cinco
six--seis   seven--siete   eight--ocho   nine--nueve   ten--diez

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Spanish Phrases For Schools, Children's Book and Music Center, 2500 Santa Monica Blvd., Santa Monica, CA 90404 (cost $5.95).

CONTRASTING STRUCTURE PATTERNS

ENGLISH	SPANISH
The use of not with verb forms: "Mary is not here."	Usually replaced by no: "Mary is no here."
The use of s for most plural nouns: "boys, pencils."	A silent s is more usual. The tendency is therefore to say: "My two girl are big."
The use of s in our simple present: "The boy eats."	Verbs are fully inflected. Learning our comparatively uninflected English, the student tends to drop even the inflections which persist, to say: "The boy eat."
Negatives with do, does, did: "He did not go to school."	No auxiliaries exist. The tendency is to say: "He no go to school."
English adjectives usually precede the noun: "the red dress."	Adjectives usually follow the noun: "The dress red."
Nonagreement of adjective with nominal in either number or gender: "The big rooms."	Agreement of adjective. Tendency is to say: "The rooms bigs."
Adverbs of time appear only at beginning or end of sentence, usually at the end: "I saw your brother yesterday."	Tendency is to place adverbs of time at beginning of sentence only: "Yesterday, I saw your brother."
The ed past ending for regular verbs: "wanted."	Because of confusion caused by going from a fully inflected language to a comparatively uninflected one, the tendency is to say, "The baby want milk yesterday."
Going to to express future time: "I am going to sing."	Tendency is to substitute the simple present: "I go to sing."
The use of it to start a sentence: "It is Tuesday."	Tendency is to make the ethnic omission of it and to say: "Is Tuesday."
Comparison of most adjectives with er and est: "tall, taller, tallest."	Spanish uses only more or most. Tendency is to say: "more big," "most big."
Use of to be to express age: "I'm twenty years old."	To have is used: "I have twenty years."

ENGLISH	SPANISH
Use of to be to express hunger, thirst, etc. "I am thirsty."	To have is the more common usage: To be expresses an extreme: "I am hungry" means "I am famished."
Our negative imperative: "Don't run!"	Replaced by no: "No run!"
Inversion of subject and verb for questions: "Is the boy here?"	Tendency is to use rising intonation rather than inversion: "The boy is here?"
Use of continuous present: "I am working now."	Tendency is to use simple present for all forms of the present: "I work now."
Verbs in indirect discourse--the same tense in each clause: "He said that he was sick."	That is followed by the present: "He said that he is sick."
The use of pronouns as subjects: "She can go."	Spanish uses verbal inflection to indicate person and number. Tendency is therefore to omit the pronoun, to say: "Can go."
Verbal contractions: I'm, we'll.	No contractions exist in Spanish causing ensuing difficulties in English.
Possessive adjective for parts of body and clothing.	Spanish uses the definite article for this purpose. Tendency in English is to say: "The head hurts me."
No definite articles before titles: "I see Dr. Fox."	Definite article always appears before titles, leading to uses such as "I see the Dr. Fox."
Indefinite article in usual prenominal position with words identifying occupations. "She is a nurse."	Indefinite article not required in such usages. Tendency is therefore to say: "She is nurse."

COMMON ERRORS MADE BY SPANISH SPEAKERS IN ENGLISH

1. The b and the v are confused as in base-vase
2. The v is pronounced as f as in have-haf; leaves-leeafes
3. The voiceless th sound is pronounced as s or t as mouth-mouse; think-sink; thank-tank
4. Pronounces the voiced th sound as d as these-done; then-den
5. Pronounces ch sound as sh as catch-cash; chair-share; shoes-choose; wish-witch
6. Pronounces sh sound as ch as in fish-fich; ship-chip
7. Pronounces sh sound as ch as in measure-meachre; garage-garache
8. Pronounces the Z sound as S as in prize-price;
9. Pronounces voiced S as in voiceless S as in rice-rise; his-hiss
10. The SP sound is said as ESP as in spool-espool; special-especial
11. The final D sound is pronounced as T as in ride-write; bid-bit
12. The final T sound is pronounced as D as in classmate-classmade; sight-side
13. Pronounces the J sound as CH as in jar-char; joke-choke
14. Pronounces Y sound as J as in yellow-jello; yet-jet
15. Pronounces G sound as CK as in bag-back; pig-pick
16. Pronounces the W sound as GW as in woman-gwman; wry-gray
17. Pronounces NG sound as NGG as in bring-bringg; hang-hangg
18. Final ED is often omitted or mispronounced as in walked-walk-ked; curled-curlt

PROBLEM VOWEL SOUNDS:

1. Pronounces EE as Ĭ as in sheep-ship; feet-fit; neel-nild; cheek-chick
2. Pronounces Ĭ as EE as in did-deed; pill-peel; pick-peek
3. Pronounces O͞O sound as U (O͝O) as in pool-pull
4. Pronounces Ȏ as Ŭ as in bought-but; caught-cut
5. Pronounces Ā as Ŏ as in late-lot; gate-got

6. Pronounces Ă as in Ŏ as in hat-hot; map-mop

7. Pronounces Ĕ as Ā as in let-late; met-mate

8. Pronounces Ŭ as Ô as in done-dawn; cut-cot; duck-dog

9. Pronounces the U (O͝O) sound as O͞O as pull-pool

SPANISH ALPHABET
ALFABETO ESPAN̂OL

Letter	Letter Name	Sound	Words
a	a	a in ah	papá, anda
b	be	bē in bale	bebé, baja
c	ce	sā in say	cinco, cinta
		c in cook	clase, cara
ch	che	chā in chase	chico, Chile
d	de	dā in dare	donde, dama
		th in there	nada, cada
e	e	ā in ale	tres, me
f	efe	ā-fay	febrero, fecha
g	ge	hā in hate	gente, gitano
		g in gate	gato, goma
			Note: gu-guitarra
			gue-verguenza
h	hache	ah-che	hay, hombre
i	i	ē in eve	cinco, hilo
j	jota	hōta	hijo, hoja
k	ka	kăh	(found only in foreign words)
l	ele	ā-ley	lunes, lata
ll	elle	āil-yey	llamo, olla
m	eme	ā-may	martes, me
n	ene	ā-nay	nota, lunes
			un vaso
n	ene	āin-yey	espan̂ol, pin̂ata
o	o	ō	uno, ole
p	pe	pā in pale	padre, Pepe
q	qu (cu)	coo as in cool	que, quince
r	ere	ā-rey	para, cara
		trilled r	rato, raro
rr	erre	ā-rrey	perro, carro
s	ese	ā-say	senora, solo
		s in easy	isla, desde
			(before b, d, g, l, m, n, v)
t	te	tā in take	cuatro, todo
u	u	oo in ooze	ruta, Cuba
v	ve	vā in vale	uva, va
w	doble ve		(found only in foreign words)
X	equis	a-keece	examen, exacto=gs
			explicar, extreno=s
y	i-griega	ē-greāga	yo, ya
z	zeta	sāy-tah	zapato, zero

Note: Vowel Sounds (only 5 vowel sounds in Spanish)

a in want
e in bale
i in feet
o in low
u in do

This section includes a variety of suggestions for working with an ESL student, some related to his adjustment, others to positive ways of relating to the student, and some for specific help with subject matter problems.

MEETING THE NEEDS OF THE ESL CHILD

1. Oral language is the number one need of the child who has no English or limited-English speaking abilities. The average child who comes to kindergarten at age 5 has had an average of 11,000 hours of oral language experience. One can see the distinct disadvantage at which this places a child who has very little or no English speaking ability. It is most important, then, that this child receives instruction in English As A Second Language (ESL). One must also remember that the non-English or limited-English speaking child CANNOT READ OR WRITE IN ENGLISH UNTIL HIS ORAL LANGUAGE HAS BEEN DEVELOPED SOMEWHAT!!

2. The non-English or limited-English student can work in other subject areas while his oral language is developing. Most students can continue to progress in mathematics. It may be necessary to find someone who can explain a concept in Spanish, but once the child understands the concept, he can complete the work assignments.

   This student can also take part in physical education and art activities.

   It is more difficult to include the non-English or limited-English speaker in some subject areas such as science and social studies. During social studies and science periods this student can sit and listen to the language being spoken around him. Another suggestion is to have activities in which the students can work with partners.

Developing oral language

1. The person who will be given the ESL instruction does not need to speak the child's home language.

2. When the person instructs, he should use sentence patterns and sentence responses. One should not just teach vocabulary or accept one word responses.

3. The instructor should speak in a natural tone of voice. The child will be imitating what he hears. If he hears exaggerated sounds, he'll imitate them. If you have to exaggerate a sound or word, always return to your natural tone of voice.

4. If you need to isolate a word from a sentence pattern or a sound in a word, always return to the whole word or sentence.

5. If a child hesitates to respond, model the correct response for him. It takes time for a child to build up his self-confidence.

8.

6. Be sure to praise successful attempts. In the beginning, it is important to praise any attempt.

7. Verbalization is the key. The more exposure and use of the English language, the better!

   Vocabulary words might be some of the following: school things, people, occupations, animals, household items, toys, foods, shapes, numbers, spatial concepts (in, on, under, around, beside).

   PRONUNCIATION: Sometimes there will be certain sounds a student is having trouble mastering. It is necessary to teach the child how to say sounds that may not exist in his home language. A pronunciation drill need only last from 3-5 minutes. The child does not need to know the words used to practice the sound. You should also try not to isolate the sound. If you have to isolate sounds, be sure to return to the whole word.

Independent Activities

1. Along with the 25 minutes spent in ESL instruction the student should also spend 25-30 minutes at an independent activity.

2. You can reinforce sentence patterns and vocabulary words by having an aide or another student play Bingo, Concentration, Fish, path games, or other teacher-made games with the student.

3. A student or aide and the student can have a language exchange where the people involved name objects in their home languages and practice saying the words in the "foreign" language.

4. If you have a person who can speak, read, and write the child's home language, the student can dictate stories in his home language and then the English speaking person can write them in both languages.

5. A student can work by himself using language masters, Systems 80 machines, tape recorders with bilingual tapes, and record players and records.

6. The student could also make a scrap book of vocabulary words or things in one category (food, clothes, etc.) and someone could label the pictures when it is completed.

Other

1. One thing the teacher might do is label the various objects around the classroom.

2. Picture dictionaries are a good resource.

3. Puppets, finger plays, and nursery rhymes are also good ways of adding variety and fun to the task of learning English.

NINE IMMEDIATE STEPS
ANY TEACHER COULD IMPLEMENT TO SERVICE
NON-ENGLISH-SPEAKING (NES) AND LIMITED-ENGLISH-SPEAKING (LES) STUDENTS

1. Consider Their Basic Needs

NES/LES students, regardless of what country they come from, come into the American educational system with certain basic needs. You, as their teacher, should be aware of them and try to respond to them appropriately. That's what this pamphlet is all about. Hopefully, you will read this document thoroughly. The steps have been selected to help you respond to their needs and your needs. It won't make you an expert, but it will make you and the student a little more comfortable in coping with this unusual situation you are both facing. Okay, so let's get back to the needs of the NES/LES student.

a. The NES/LES child is probably as anxiety-ridden as you are.

The NES/LES child doesn't speak English, so he or she is immediately confronted with an inability to move comfortably in the classroom or in the school building. He or she is also from another culture and the behavior of others (you or his or her classmates) is different, as well as the way things are done. And the environment is different from his or her own. Questions such as, "What do I do now?" or "Where do I go?" or "Who can I talk to if I need something?" (such as books, to know where to go to the bathroom, etc.) immediately perplex the NES/LES child. Instructions, too, no matter how clearly or slowly (and typically loudly) spoken, make little sense to the NES/LES student. Probably all they will do is create more anxiety and tension in the NES/LES student.

b. The NES/LES child probably wants to interact with you and the other students verbally.

The greatest impediment to natural interaction between the NES/LES students and the other students and you in the classroom is that the child does not yet understand and speak English. For elementary school NES/LES students this difficulty is somewhat reduced by the physical activity that elementary education typically involves. At the junior high and senior high level, where oral communication is at a higher level and is more operative, the problem is more acute. But for both, learning to understand and speak English so that he or she can interact is the prime imperative. But beware--learning English is a slow process. So, be patient. In addition, broken English, even when spoken slowly and with clarity, is not a workable substitute for the student's primary language. All it does is offer a poor oral language model for the NES/LES student to imitate.

Also keep in mind that language is learned in four sequential steps: listening, speaking, reading and writing. So don't expect the NES/LES child to read English if he or she doesn't understand or speak it.

c. The NES/LES child is already different, so don't make him or her more different.

The NES/LES student speaks a language other than English. He or she will attempt to participate in regular classroom activity and projects. Sometimes his or her use of English will provoke other students to look, maybe stare, with amazement, curiosity, and an amount of humor. The NES/LES child will be aware that they are now the center of everyone's attention. Not only this, but the NES/LES child may also notice that he or she looks a little bit different from the other students.

The student is a standout when he or she would prefer to be just another student. If you were in his or her shoes you would probably feel the same way. There's no need to increase this feeling.

Make the student a part of the regular class. Ask him or her to perform small tasks, e.g., erasing the boards, watering plants, that you would ask any other student to perform.

2. Make the NES/LES student feel comfortable in the classroom.

A panic-stricken or frustrated look on your face will cause the NES/LES student to panic and become frustrated. A warm receiving smile will certainly make the NES/LES student feel welcomed and confident that he or she has found a friend in the teacher. Show the student to his or her place or seat in the classroom. Use oral instructions at a moderate pace but with a visual demonstration so that, although not knowing what you may be saying, she or he will know what you mean by your actions.

This is a good practice for most of your instructions in the classroom and you would have already begun his or her learning of English in a systematic and natural way.

Explain to the rest of the class that there is a special student in the class and they should be courteous and helpful as necessary. This should be done in a very positive manner.

3. Assign the NES/LES student a special friend.

Ask a nearby student to assist the NES/LES student in routine classroom activities. Introduce them and have this assigned special friend provide the needed assistance throughout the class period, day or week. The helping student can do such things as:

a. Make certain the correct book and correct page is selected by the NES/LES student;

b. Make certain the right materials are being used by the NES/LES student;

c. Help the NES/LES student go to the right place and do the right things for special activities;

d. Provide other forms of assistance as special needs emerge for the NES/LES student.

Assign a different student each week to be a special friend. This will help in generating friendships among them. And don't be afraid to use both boys and girls to be a special friend.

7. This special friend assignment will relieve you of concentrating all your attention on the NES/LES student. Additionally, this way the NES/LES student won't have to fend for himself or herself every time a change in classroom activity occurs.

4. Provide In-Class Tutoring

There will be times when it would be advantageous for both you and the NES/LES student to have in-class tutoring. Select another capable student from the class to work individually with the NES/LES student on a tutor-tutee basis. Have them go to another room or in a place in the classroom where they can work together without disturbing the rest of the class. They can work together on:

a. the assignment being worked on by the other students, or

b. a related assignment but not the same as the one being done by the other students, or

c. some English-as-a-second language (ESL) learning activities.

In some cases when the other students are involved in an extended and/or individual self-instruction assignment, you may be able to serve as the in-class tutor. Like the peer group tutoring situation, you can work with the NES/LES student on a, b, or c.

To reemphasize, the tutoring situation should focus and reinforce the aural-oral English skills for the NES/LES student. Also, keep in mind that the NES/LES student may be given the same lesson plan as the other students with the focus on learning the words and their meaning. At the same time, the class could pursue the regular learning objectives assigned to the lesson plan.

5. Obtain some English-as-a-second language materials for the NES/LES student(s)

Having available ESL materials (instructional games and activities) for the NES/LES student is strongly suggested. These will provide educational activities for NES/LES students critical to their learning of English. At times you may want the NES/LES student to work on these instructional items when you want to do something with the rest of the class. Some ESL activities require partners; others may not. Be sure you select those which fit your intended purpose.

If you don't know of any, a starting list is attached.

6. Give some English-as-a-second language teaching instruction

The central task for the NES/LES student is to learn English. While the student will eventually learn through mimicry and osmosis, he or she probably won't learn fast enough on his or her own to participate in the regular classroom learning. Consequently, this task of learning English must be facilitated by the teacher.

A portion of the class day or class period should be used with the NES/LES student to learn English-as-a-second language. With some background reading and preferably some training, you, the teacher, can teach some basic ESL or, if there is an ESL specialist in the building or district, make immediate contact to utilize this valuable expertise.

7. Provide out-of-class subject matter tutoring

The NES/LES student will, for obvious reasons, experience difficulty in keeping up with the instructional pace in the classroom. Consequently, the NES/LES student will continue to fall further behind academically compared to the rest of the students. Some of this cannot be avoided. However, out-of-class tutoring can help the NES/LES students make it through their assignments and/or learn ESL to help them out.

Out-of-class tutoring could involve a student from a higher grade in the same building, a support staff (e.g., secretary), a college student or a willing adult who can spend a couple of hours a week with the student. If possible, a bilingual (one who speaks English and the language of the child) who is willing to serve as the student's tutor. Some introductory tutor training or guidelines should be provided.

8. Learn about the NES/LES student's cultural and language background

Who needs more work? Not the teacher who is already the overburdened sage of our society. Yet the learning about the NES/LES child's culture and language will be of immense help in your efforts to ensure that the NES/LES child receives a good education while in your classroom. Additionally, the search into his or her cultural and language background, brief as it may be, may be an educational adventure into cross-cultural and bilingual understanding.

Imagine, too, the appreciation and the surprise of the NES/LES child when you can express a few phrases in his or her primary language and introduce a few cultural things in the classroom.

9. Use existing resources.

Don't feel alone . . . because you're not. There are thousands of NES/LES students in Oregon who are being serviced by teachers, most like yourself, surprised and initially at a loss as to what to do with the new student in your classroom. The state and federal governments have taken strong interest in ensuring that these students receive the full benefits of our educational system. In recent years millions of dollars have been provided to help NES/LES students and teachers working with NES/LES students. Materials, training, technical assistance are available. As many of you may be aware, your ESD has been provided with various kinds of ESL teaching materials. These materials are housed at the ESD so that the materials could be borrowed by the school districts who need them. If you have need of further assistance, give us a call. Our address and phone number are:

Indochinese Special Project
620 N Fremont
Portland, OR 97227

(503) 288-4543

A Final Word

Now that you've reviewed the nine steps, hopefully you're a little more comfortable and confident in moving into this new educational adventure. But don't expect miracles overnight. As was said earlier, language learning is a slow process. It could also be painful. But with the right amount of sensitivity, a little dedication, a well-orchestrated effort, and a whole bunch of patience, the NES/LES child will soon become bilingual and bicultural. You're a key person in this process. Good luck and thanks for your concern.

Tips on Teaching Reading to Limited English Speakers is just that--and it is based on well established theory about how non-English speaking children learn to read.

TIPS ON TEACHING READING TO LIMITED ENGLISH SPEAKERS

Should we teach English reading to a non-English student the same way we teach it to our native English speakers?

No! . . . Because . . .

1. The ESL student is not a baby starting out with limited verbal capabilities and experiences. He's older. He has broad experiences and vocabulary even though in another language.

2. The ESL student has already used his native language for a variety of purposes: to get what he wants, to increase his knowledge and to express himself. He knows a language's usefulness, its limits, and its challenges.

3. The ESL student has already learned one system of language; its grammar, vocabulary, and sounds. The second time around will be easier.

4. English may not be as important to the ESL student as it might seem to us. His first language is his most important language. While he is learning a second language, the ESL student is still using his first language extensively. His family, his friends, and hopefully his school allow him to express himself in his own language.

5. The ESL student has an additional advantage if he can read in his native language. He already knows what reading is all about. He will be able to transfer much of this knowledge to the new language.

KNOW YOUR STUDENT'S READING SKILLS

Is he learning to read or reading to learn? . . . There's a big difference! If you don't want to waste the child's time, if you don't want to lose his interest, and if you don't want to turn him against reading, then don't make him review learning-to-read skills if he already reads for meaning. Test him for comprehension first. Why not assume he already knows how to read rather than make the opposite assumption and be wrong.

1. Reading to Learn

   Does he recognize ideas from printed words and sentences? This is what reading is all about.

   Does he recognize ideas in English? If not, does he recognize them in his native language? If not, teach him in his native language first. He'll catch on to the idea of reading much faster if he begins in his stronger language. The basic skills of reading transfer rapidly from one language to another.

2. Learning to Read

   In the beginning reading stages, be sure all of the material is familiar to the child orally.

   The ESL student is often lost in reading programs which capitalize on what is most familiar to our English speakers, such as the home and family. Since another language is spoken at home, limited English speakers have no need for words such as mother, cup, kitchen, etc., in English.

   Cultural differences should be explained in advance. The child who comes from a culture in which dogs are not allowed in the home, will have difficulty comprehending a story about a boy feeding his dog in the kitchen.

   Make sure the child has mastered the sounds represented in the reading selections before he sees the words; otherwise, he'll pronounce them the way he would in his native language.

   Does the child use the words in the reading selection himself and does he understand their meaning? The native speaker has an extensive vocabulary. The English as a Second Language student may arrive with 100 words or 1,000. That's nothing compared with the 15,000 words a native speaking kindergarten child has when he enters school.

Here Are Some of the Especially Weak Areas in an ESL Student's Vocabulary:

1. Names--Pronunciation and spelling of English names are foreign to him. They're difficult to remember whether he hears them, or sees them on paper.

2. Family and Home--All those language experience books featuring family events don't play the same role for the ESL student. Since he speaks another language at home, he has much less need for the words which are most familiar to English speaking children.

3. Food--At home he'll use words from his own language for mealtime conversation. Even in school there's not much opportunity for talking about food--the noontime tray is handed to him with no choice.

4. Holidays--His holidays are different from ours. He won't be celebrating our holidays for awhile. In addition, holiday vocabulary is specialized and used only once a year.

DON'TS

1. Don't teach individual words out of context or use flashcards--prepositions, adverbs, or any other single words. The native speaker relates these to a meaningful situation but the limited English speaker isn't able to do so.

2. Don't dwell on a phonics approach to reading. Let him practice whole sentences he'll use in everyday life. Phrases he can use with other children will interest him more because he needs them. Start with sentences; then go to individual words for phonic contrasts.

3. Don't isolate sounds from the words.

4. Don't worry about teaching the alphabet; it won't help in teaching reading. The classroom teacher might require it, but not for reading.

5. Don't ask a student to read aloud for purposes of testing comprehension. He'll become a word reader and won't concentrate on meaning. When a child is forced to read aloud, his thoughts are on pronunciation and on what his peers are thinking of his pronunciation. He's too afraid to think about the meaning.

6. Don't place the student in a low ability group. He'll be better stimulated by those who can advance more rapidly and who can help him.

7. Don't introduce the children to words they do not use orally.

8. Don't start him in traditional beginner reading books written for native speakers of the language. The vocabular and structure is too broad for non-English speakers.

9. Don't rely on word recognition tests (WRAT) for placement in reading levels. Pronunciation problems for non-native English speakers will interfere with results. Correct pronunciation does not necessarily mean comprehension, especially for non-native English speakers.

DO'S

1. Do teach the child to read in his own language before he starts reading in English. Sometimes a six-week start is all that he needs in his native language.

2. Do emphasize letter-sound relationships instead of letter-name relationships.

3. Do encourage peer teaching. Place the child in a class with brighter students who will be able to work with him.

4. Do give the ESL student ample opportunity to read long articles and books instead of just short passages requiring concentrated study. Choose material for enjoyment for the pupil, or better yet, let him choose it.

5. _Do_ start him reading structures and vocabulary he encounters orally. Move him into phrase-and-sentence-reading rapidly. _Much later_, introduce new words into the reading passages.

6. _Do_ have him read whole phrases and sentences--not individual words.

7. _Do_ provide more than the usual exposure to native English speech. Listening is important because the child imitates what he hears. Make use of records and story telling daily.

8. _Do_ remember that what determines the difficulty of a passage is not mainly vocabulary but complexity of structures.

9. _Do_ encourage the student to choose reading material similar to what he has need of in his subject area courses.

10. _Do_ make up your own practice items for reading; most commercially prepared ones are geared to native English speakers who have a different and more extensive vocabulary. As the student progresses, he can move into less structurally controlled passages.

Carolyn W. Ebel

This section has more specific suggestions for classroom activities for the limited or non-English-speaking student.

IDEAS FOR CLASSROM TEACHERS

The following activities are suggested for the regular classroom. Although they are generally listed in order of increasing complexity, teachers are encouraged to choose whichever ones seem most applicable to the foreign student in their classroom and to expand and adapt them to whole class activities whenever possible.

1. In teaching vocabulary, use songs and games whenever possible and appropriate. ("The Alphabet Song," "Simon Says," "Chutes and Ladders"). Reading readiness workbooks can be helpful but the child should be sure of the English names for things before being asked to complete any exercises.

2. Have the student start a picture dictionary or file using magazine, newspaper and catalogue pictures as well as the student's own drawings. As the dictionary grows in size and the student becomes more skilled in reading and writing English he can: label the pictures with single words and then descriptive sentences, alphabetize all labels indivisually or by subject, classify the objects pictured by size, color, shape, use, availability, etc.; create main categories and subdivisions within them (e.g., food--likes, dislikes, groups, common in U.S., common in native country, cooked, raw, served at what meal, source, etc.), and use this picture resources as a base for a variety of vocabulary and sentence building exercises.

3. Involve the student in as many class and school routines as possible (lunch count and serving, class offices and cleaning, and record keeping). Take time to explain and demonstrate PE games and see to it that the class schedule of activities is understood.

4. Encourage the student to use a variety of art media to express his thoughts and feelings. Use coloring books only when they refer to specific vocabulary. These art projects can be used as stimulus for conversations and writing assignments.

5. Have the student name anything and everything and, when he is able, write labels for them which can be used as flashcards.

6. Pantomime is a universal language. Set aside a regular time during which the whole class tries to communicate on a more even footing.

7. Listening practice is important. Read aloud to the student prose, poetry and rhymes. Use colorfully illustrated books (Dr. Seuss, folk tales, myths and fables) as well as records and tapes. When the student is reading, however, reading aloud should be deemphasized in favor of silent reading followed by comprehension checks. When the better readers in the class have time they could make tapes of the stories in the basal series so that the foreign student can listen and follow the text.

8. Have the student race the outline of one of his friends on a large sheet of paper and either orally or in writing name the various body parts. Clothing can be colored in and labeled.

9. Find out which dates are important in the student's native culture. Focus class activities on them as you would on U.S. holidays. Birthday celebrations may be a new holiday to your foreign students. Be sure he knows the significance we place on them and the customs attached to all of our holidays.

10. Have the student make puppets by following your or another student's oral directions. These can be used as characters in the development of dialogues and skits.

11. Use a class or individual calendar to teach the days of the week, months, numbers, seasons and holidays. The calendar can be used to introduce the past and future tenses and place relationships (e.g., "Monday is after Tuesday." "The five is above the twelve.") Ask questions in sentences and expect answers in sentences.

12. Label objects in the classroom in both English and, if possible the student's native language. Use sentence labels--"This is a clock."

13. If field trips can be arranged they are a valuable experience for the foreign student. At least set aside a time during which all of the students share their experiences and adventures. It is important that the new English speaker have ample opportunity to hear the language from a variety of speakers.

14. Always teach the vocabulary of a given subject before introducing it in context. Remember to also teach alternate forms (e.g., the symbol "+" means "plus" and, in a math problem, can be also read as "and" and "added to").

15. Provide the student with the opportunity to teach the class portions of his native language. He could start with numbers, the alphabet and body parts and graduate to sentences and songs. An older student could be encouraged to share some of the written forms of the language.

16. When the student has developed a basic listening/speaking vocabulary, is beginning to recognize words by sight, and has heard and can form the sounds of English as well as recognize their written form he may be started in a basal reader. Try to find one that is both interesting and a challenge for the student and teach the new vocabulary before he encounters it in context. Remember that most likely the older student is already a proficient reader and merely needs to translate the process into English.

17. Introduce the student to the school staff and take him on a tour of the building. Follow up the tour by having the student make a detailed map of the building labeling the various rooms by name, use and including their contents when possible. A younger student might start by mapping the classroom while an older student could go on to drawing maps of the community and to reading maps of the city and state. The

more skilled student can study travel brochures and schedules and plan short- and long-range trips. The familiarity with the physical environment these activities afford is valuable survival knowledge.

18. The lunches served in school will present a variety of new taste sensations to the foreign student. Use the lunch menu as a teaching device and gently encourage the student to try new foods. If the student is willing and able he might bring samples of his native country's food to class.

19. Make sure the student is familiar with and is using the school library. Encourage the reading of books with continuing characters and settings. These regular features aid comprehension.

20. Have the class make up riddles about objects and animals and have the foreign student try to guess the answer (e.g. "It has four legs, a back and a seat. What is it?" "It's a chair.").

21. Have the student collect action pictures and describe them in detail while a fellow student writes down the key words and phrases the student uses. These can later be used to develop sentence pattern drills, sight word cards and writing assignments.

22. Given a newspaper the student can circle specified words and names, make up stories to fit headlines, try to find key points in lead paragraphs, read picture captions for descriptive sentences, study classifieds and ads for information on occupations and goods and services. Comic strips can be used to study sequence and to stimulate oral and written dialogues.

23. A class store is useful in teaching the terminology we use in buying and selling as well as the names of our money and the items being sold or traded.

24. Ask the student to draw a picture of his or her family or bring a photo to class. Use it to teach the names of family relationships (father, son, sister, brother), pronouns, and as a basis for discussing life roles.

25. Use easy, self correcting crossword puzzles and wordfinds to introduce and reinforce vocabulary.

26. Have the student make a timeline of his life labeling important dates and events and projecting into the future as much as possible. Use this as a base for teaching the past and future tenses as well as the conditional.

27. Encourage the student to investigate information sources such as dictionaries, encyclopedias, record books, and manuals. Base reading and writing assignments on these sources asking the student to retrieve both specific and general information. In all cases, when introducing a new book be sure to preview its content and organization with the student.

The last section includes two poems, in both languages, which express the frustration and loneliness of the migrant child. "Libro sin lengua" was written by a migrant teenager and may given some insight into our high drop-out rate.

Books without words

How frustrating it is to open a book
with others and others reading and I
just listening to meaningless words
that only mean loneliness to me

To be willing to learn but can't
because my teachers do not understand
the tongue my father has taught me

To be aware of my surroundings
and them not aware of mine

To be forced to another lifestyle
when mine is all I have

To talk and not be heard. To hear
what I can't speak and all I do is sit
there pretending I understand.

Rico Quilant'an

Libro sin lengua

Que pena me da abrir un libro
con los otros y los otros leyendo y yo
nada más escuchando a palabras sin sentido
que son para mi nada mas que la soledad

Queriendo aprender pero sin poder
porque los maestros no comprenden
la lengua que me ha ensenado mi padre

Estando en cuenta de mi ambiente
pero ellos no

Ser forzado a meterme en otra manera de vivir
cuando la mía es todo lo que tengo

Hablar y no ser escuchado. Oir
lo que no puedo hablar y solo lo que hago
es fingir que comprendo.

Rico Quilant'an

OHMING INSTICK

Ernie Padella

"The Peacock
as you see in Heidi's drawing here,
is a big colorful bird.
It belongs to the same family as . . .
. . . habla de Pavos
ya yo sueno
de pavos magníficos
con
plumas azules;
como el cielo
cuando el se esconde tras las nubes
a mediodía,
plumas rojas;
que se hacen anaranjosas
como la tarde
al caer bajo
las sierras,
el sol tira para todo
el cielo rayos
anaranjándose
con tiempo . . .
. . . and the pigeon, which all of you should already know
what it looks like. The pigeon can be trained to return
to his home, even if it is taken far away . . .
. . . ahora habla de palomas . . .
. . . This is called the Pigeon's homing instinct, and . . .
. . . mi palomita, Lenchita,
que me quitaron
porque iba a valor en las olimpiadas
lloré entonces!
y lloré tambien
cuando entre las miles de palomas que
ensenaron en la televisión
el primer día de las olimpiadas,
¡Yo miré a mi Lenchita!
y después Lenchita volvió a casa
ya lo sabía . . .

ALRIGHT!
Are you kids in the corner paying attention?
Aramando, what is a Peacock? What does homing instinct
mean . . .?
¿A MI ME HABLA?
¡SOY MUY TONTO!
Ohming instinct eis . . . eis . . . como Lenchita . . .
Armando haven't I told you not to speak Spa. . .
¡Caramba!
¡Me va a pegar! . . .
It's bad for you . . . Go see Mr. Mann.

. . . Mañana, sí iré con papa. ¡Piscare mucho
algodón . . .

OHMING INSTICK

Ernie Padella

"The peacock
as you see in Heidi's drawing here,
is a big colorful bird.
It belongs in the same family as . . ."
. . . he speaks of peacocks.
I am already dreaming of
splendid peacocks
with
blue feathers
like the sky
when it hides behind the clouds
at midday,
red feathers
that blend into orange
like the afternoon
as it slips behind the hills:
the sun shoots burnished rays
over the whole sky in time . . .
"and the pigeon . . . all of you should already know
what it looks like. The pigeon can be trained to
return to his home, even if it is taken far away . . ."
. . . now he speaks of pigeons . . .
"This is called the pigeon's homing instinct, and . . ."
. . . my little pigeon, Lenchita
that they took away
because she was going to fly in the Olympics
I cried then!
And I cried when
among the thousands of pigeons
they showed on television
I saw my Lenchita! . . .
And afterwards Lenchita returned home
as I knew she would . . .
"ALRIGHT!
Are you kids in the corner paying attention?
Armando, what is a peacock? What does homing instinct
mean . . . ?"
Are they talking to me?
I'm so dumb!
Ohming instick is . . . is . . . like Lenchita . . .
"Armando, haven't I told you not to speak Spa . . ."
Shoot!
They're going to hit me!
"It's bad for you . . . Go see Mr. Mann."
Tommorrow, you bet I'll go with Pop.
I'll pick a *lot* of cotton . . .

SECTION VI

MULTICULTURAL EDUCATION

WHAT IS YOUR SCHOOL'S MEQ?

This selection was taken from Educational Leadership, a journal of the Associate For Supervision and Curriculum Development. Permission to print "What Is Your School's MEQ?" by Geneva Gay, as granted in order to show how schools may set up a good multicultural program that will serve many ethnic groups. The following article provides some guidelines one might refer to when looking at their total overall program.

No school assessment is complete without attention to multicultural education. How well is your school doing, and by what standards? Evaluation can help you close the gap between what is and what ought to be.

To gauge your school's MEQ (Multicultural Education Quotient), you need to examine every aspect of school operation, considering both process and product. For example, as students learn facts about ethnic and cultural pluralism in the United States, they should be employing analysis, synthesis, and evaluation skills. As much attention should be given to attitudes and feelings and to application of learnings to real situations as to acquiring information.

A good multicultural program addresses many different ethnic groups, includes both historical and contempory perspectives, and focuses on variations and similarities within and among different ethnic groups. School nutritionists and planners of assembly programs are as responsible for ethnic diversity and cultural pluralism as are the social studies teachers. In short, the program is comprehensive, integrative, and systemic.

Criteria

To determine your school's multicultural education quotient, begin by dividing the schooling process into areas of operation, such as curriculum and instruction, staffing, support services, student activities, and school climate. Once these categories are chosen, specific pertinent questions can be identified.

Following is a list of 45 criteria for assessing MEQ, grouped by function. These questions are not mandatory or exhaustive, but they do provide minimum guidelines.

Curriculum and Instruction

1. Does the content accurately present ethnic groups' experiences, lifestyles, and cultures?
2. Are racial minorities and white ethnic groups included in discussions about ethnicity and cultural pluralism?
3. Is the content about ethnic diversity and cultural pluralism evident in all aspects of the instructional plans for given subjects and in the total school curricula?

4. Are the learning styles, value systems, and cultural conditioning of different ethnic groups considered seriously and consistently in determining instructional modalities? In providing learning alternatives? In assessing student performance?

5. Is pluralism a critical factor in the selection of instructional materials?

6. Are ethnically and culturally diverse experiences, content, perspectives, and contexts used to teach the fundamental skills of the various school subjects?

7. Does the content address similarities and differences within and among ethnic groups? Historical and contemporary perspectives of ethnic experiences? Heroes and heroines as well as the general ethnic population?

8. Does the content make use of many different information sources, such as historical records, communal experiences, case studies, academic scholarship, and the arts?

9. Does the content examine both positive and negative aspects of ethnic experiences in American history, heritage, and contemporary life?

10. Does pluralism permeate all curriculum components (rationales, goals and objectives, content, activities, evaluation) in all subjects?

Staffing

11. Is the school staff multiethnic and multiracial?

12. How are the ethnic members of the school staff distributed across job classifications (administrators, teachers, counselors, noncertified staff)?

13. Are different ethnic groups represented in leadership and decision-making position?

14. Do individuals from various ethnic groups on the staff reflect different ideological positions about ethnic group membership and affiliation?

15. What is the school's policy on affirmative action?

16. Are ethnic minority staff members role models for students from different ethnic and cultural backgrounds?

17. How do staff members from different ethnic groups interact and work with each other?

18. Is racial or ethnic clustering among staff members consistent throughout school functions, activities, and operations?

19. Is the school staff informed about the specifics of ethnicity and cultural pluralism and how these specifics relate to their own job functions?

20. Does the staff recognize and promote ethnic and cultural pluralism in their respective operational areas?

Support Services

21. Are multicultural resources and multiethnic personnel represented among support services that students use?

22. Are ethnically specific services available to students?

23. Do the library and audiovisual center have accurate and recent materials on ethnicity and cultural pluralism?

24. Are these resources written, audio, and visual materials of different kinds, created by members of different ethnic groups, and about a variety of ethnic experiences?

25. Do policies stipulate that all student support services will be sensitive to and promote ethnic diversity and cultural pluralism?

26. Are there adequate resources (human, material, fiscal) for ethnically diverse students who need help in adjusting to the school culture? (For example, are there facilities for tutoring and remedial instruction in English?)

27. Do counselors adjust their techniques to make them more compatible with the value systems and cultural styles of different ethnic groups?

28. Are school programs (assemblies, festivals, and dances) multiethnic and culturally pluralistic?

Student Activities

29. Does the school have a policy of nonrestricted membership in all student clubs, organizations, and activities?

30. Do ethnic students participate in all student activities and organizations or do they tend to cluster along ethnic and racial lines?

31. What is the quality and quantity of interethnic group relations in formal and informal school activities?

32. Are some student activities and organizations disproportionately high or low in ethnic representation?

33. Are student organizations' planned activities pluralistic?

34. Are ethnic students both followers and leaders, doers and designers in student activities and organizations?

35. What techniques are used to elicit more diversified ethnic participation in student organizations and activities?

36. Is there racially motivated competition or hostility among student organizations?

School Climate

37. Are ethnic diversity and cultural pluralism evident in the physical aspects of the school and its classrooms?

38. Are cross-ethnic group interactions among students and teachers smooth and consistent?

39. Do students and teachers from different ethnic groups communicate and relate to each other as easily in noninstructional periods during the school day?

40. Do students and teachers from different ethnic groups work cooperatively to maintain a school climate that promotes ethnic and cultural pluralism?

41. Do school symbols, signs, and insignia (mottoes, showcase displays, songs, and mascots) reflect ethnic and cultural pluralism?

42. Are school procedures flexible enough to allow for free expression of cultural pluralism?

43. Are opportunities available to honor specific ethnic and racial minority individuals and events?

44. Do students from different ethnic groups feel comfortable and have a sense of ownership or pride in the school?

45. How are students from different ethnic groups encouraged and rewarded to work together to create a school spirit that incorporates elements of ethnic diversity and cultural pluralism?

Conclusion

Achieving effective multicultural education is a schoolwide function; every individual or group must contribute to the process. For some, their contributions will be very direct, formal, instrumental, and technical; for others, they will be more indirect, incidental, tangential, and informal. An adequate assessment of the program, like the program itself, must be holistic and systemic in content and form.

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Article from Educational Leadership - Journal of the Association For Supervision and Curriculum Development, December 1981.

The article by Dr. James Vasquez, reprinted in "Bilingual Resources," Volume 2, Number 2, Winter 1979, talks about significant differences in learning styles and motivation of Hispanic students.

"Bilingual Resources"
Volume 2, Number 2, Winter 1979

MOTIVATION AND CHICANO STUDENTS

By James A. Vasquez

A growing body of literature suggests that differences in achievement levels between minority and nonminority students can be explained in terms of differences between these students in areas that are related to cultural and socioeconomic background. Such areas as cognitive style (Ramirez and Castaneda, 1974; Lesser et al., 1964), locus of control (Coleman et al., 1966; Gurin et al., 1969), and language (Cole and Bruner, 1972; Williams, 1971) are frequently cited as evidence that culture and social class contribute considerably to the educational disadvantage of minority children in our schools quite apart from any supposed inherent intellectual differences. There is a belief that mainstream youth tend to be similar to most Anglo teachers (i.e., both groups generally are field independent, internal, and speak Standard English); thus, Anglo students have an immediate advantage over minority students in classroom learning activities. Because of this advantage, they perform at higher levels in classroom activities.

Motivational factors is another major area of difference that can be added to this list when comparing minority and mainstream youth. Motivation is closely linked to learning in school-related activities; for this reason, teachers spend a great deal of time identifying ways to motivate students to higher levels of interest and attainment. Yet Maehr (1974) has pointed out the need to understand motivational factors "in terms of the sociocultural context in which they are found" in order to avoid making observations on student behavior that are biased because of middle-class performance settings; while Gallimore et al., (1974) have indicated the problem of many studies relating to minority children is in their "use of behavior [observation] classifications [that are] irrelevant or inappropriate to one or more groups about which comparative statements are made" (p. 78).

It is our contention that minority students are not less motivated to achieve at high levels in school, but that in many cases they are motivated by different factors than Anglos. Consequently, when the teacher (who is usually Anglo) is effective in motivating Anglo students, but not minority students, the teacher may erroneously conclude that minority students are less motivated to achieve than Anglo students.

Although a number of rather recent studies report that motivational factors are different for persons of different social and cultural backgrounds, the concept was first expressed more than 20 years ago. John Dewey suggested that children learn by ordering and making sense out of things with which they already have some familiarity. He also observed that curricula in American schools were based on the assumption that instruction begins with the experiences and capacities that children bring to the school (Dewey, 1938). Certainly this has never been true for most minority children and perhaps not for many majority children either. Neverthless, the belief that it should be true for all children has been around for a relatively long time.

Since motivation is clearly related to the values one holds, it is obvious that motivational factors will differ between groups to the same degree that their socioeconomic backgrounds and cultures (and value systems within them) differ.

According to Atkinson (1957), motivation to achieve may be expressed as follows:

$Ta = f\ (Ms \times Ps \times Is)$.
where Ta = tendency to achieve
f = function of
Ms = motive to succeed at a task
Ps = probability of success at the task
Is = incentive value of success

Incentive, of course, is of considerable importance in this model since incentive directly influences the amount of motivation one has for any given task. If teachers do not know what is meaningful to students, they will never be able to provide the necessary incentive to motivate them in learning activities.

There are now sufficient studies to suggest some practical way in which minority children are motivated. We have selected findings that tend to emphasize contrasts between non-minority and Chicano students in terms of motivational factors.

SOCIAL REINFORCEMENTS

Various studies have recently reported data that suggest Mexican-American students are highly motivated by reinforcements that are social in nature.

Ramirez and Price-Williams (n.d.), for example, showed pictures to Anglo and Mexican-American youth in a study conducted in Texas. Students were asked to describe what was happening in the pictures and received no prompting. The responses of the Anglo students appeared not to follow any prescribed pattern. Mexican-American students, on the other hand, repeatedly indicated by their responses that individuals shown in the pictures were motivated by a desire for some form of social reinforcement. A typical answer was, "The little girl is trying to read the book so she can read it to her blind grandfather."

These findings coincide with another reported by Ramirez and Castaneda (1974), which indicated that Mexican-American students were highly responsive to the human element while engaged in learning activities. This study focused on cognitive styles typically found in Anglo and Mexican-American youth. These researchers found that when content was presented in a way that involved people interacting in some way with one another or with factual information, learning among the Mexican-American group was increased. Further findings appear to substantiate the highly social orientation of these students; they appear to be more sensitive to and influenced by the opinion of adults than are their Anglo peers.

Hilgard (1965) made a similar statement about minority youth when he observed that they are especially influenced by peer reinforcement. This may result because minority students view peers as "colleagues in survival," i.e., peers face all the same school and community-related problems and thus, reinforcement comes from a source that understands one's problems and needs. On the other hand, the sensitivity of minority students to peer reinforcement may be due to the fact that they come to school with feelings of alienation and an attitude of "you-have-to-win-my-respect-first." Essentially this means that until the teacher wins the respect of students, peer reinforcement will continue to have a substantial impact.

These findings suggest that teachers need to be aware of reinforcements that are meaningful to the Mexican-American child, instead of relying upon those that may only be effective with Anglo youth.

The minority child's high sensitivity to social reinforcements was observed in yet another manner by Hilgard (1956) when he stated "[these] pupils experience satisfactions when they realize that they are needed . . . when they can help others in meaningful ways." This trait suggests that minority children must perceive a clear relationship between school activities and helping other people. They are looking for some kind of humanitarian end result as a direct outcome of the effort spent in learning activities. It is essential, therefore, that the teacher show children how classroom activities often do prepare students to be in positions where they can lend a helping hand to others.

This particular trait is almost certainly traceable to the experiences of early childhood in a low SES environment. Activities in subsistance level communities tend to be highly geared toward conserving resources, whether financial, food-related, or material, since virtually everyone in such communities is aware that survival may well depend on full utilization of whatever resources are available. In this context of direct resource-to-people flow, children seem to expect that many of life's activities should have the immediate result of assistance to someone in need. Thus, when they enter school, these children will be more motivated to participate and achieve when the teacher is able to demonstrate a direct relationship between classroom activities and eventual assistance to other people in need.

The efficacy of models in the classroom is additional evidence of the minority child's high sensitivity to social reinforcements. It is difficult for minority children to aspire to enter professions when they virtually never see members of their own ethnic group in those professions.

Minorities who are able to make a breakthrough in a specific high-prestige profession serve as models and inspiration for other, younger minorities. Witness, for example, the ever-increasing number of Blacks in professional sports, in the entertainment world, in law, and more recently, the increasing number of Blacks and Chicanos in educator roles. Some teachers have sensed the motivational force accompanying the use of ethnic models and are inviting them to make "guest appearances" regularly in the classroom. What is needed is not only models representing the high-salaried professions, but many other professions that are equally honorable, if less remunerative, to which all children may aspire.

Finally, the existence of strong family loyalties (Ramirez and Castaneda, 1974) suggests another method for motivating minority youth in learning activities. Countless teachers have failed in their attempts to motivate minority children because they assumed teacher reinforcement would be sufficiently satisfying as it often is with Anglo youth. As stated earlier, however, when the teacher says, "Carlos, you did well on this test. I commend you." The statement may mean nothing to Carlos if the teacher has not yet been given a status of credibility by Carlos and his peers. The teacher can still effectively reinforce and thus motivate Carlos by resorting to points of reference that are highly meaningful to him in his motivational system. Teachers ought to say with much greater frequency such things as "Carlos, you did well on this test. Your family will be proud of you!"

COOPERATIVE VERSUS COMPETITIVE TASKS

Various researchers have reported that cultures may differ substantially from one another in the tendency to achieve depending on whether achievement is mediated through cooperative or competitive tasks (Mead, 1961; Romney and Romney, 1963). Kagan and Madsen (1971), for example, found that Mexican-American children were clearly more able to achieve through activities perceived as cooperative in nature, while Anglo children exhibited a significantly higher competitive tendency in the same activities. Similarly, Nelson and Kagan (1972) found that Anglo children were willing to achieve on cooperative tasks far less frequently than were Mexican-American children (10 percent as compared with 33 percent of the time on specific tasks). However, they also found that Anglo children were superior at tasks requiring a competitive spirit for achieving.

Whether a competitive or a cooperative approach to achievement is superior is a value judgment and not within the purpose of our discusssion. What is important, however, is that many minority children differ from their Anglo peers in that they come to school with a readiness to achieve through the medium of cooperative, or group, effort instead of through competitive activities. Thus, classroom activities that pit one child against another offer an advantage to children of one specific cultural background at the expense of children of another cultural background. It is easily discernible that many of our classrooms contain a high number of activities that require a competitive spirit on the part of students. Teachers who grade on the curve, who offer special privileges that are only available to a restricted percentage of students, or who allow activities in which some students, no matter how hard they try, are destined to fail or come out second best, inevitably cater to the competitively oriented student. Consequently, this student will appear to be "motivated," while the student whose background has taught him that achievement through cooperation is more productive (as indeed it is in all low-income communities) will appear to be lacking in motivation.

Teachers, therefore, must be encouraged to provide learning opportunitites that more fairly meet the respective needs of these two divergent types of students. If our society requires that children learn the game of competition for survival purposes, surely an equally weighty argument could be posited to support the notion that competitive children should learn how to achieve through cooperative endeavors. From a universal perspective, this is clearly the more pressing need of the two.

A teacher recently told the author, "I am totally democratic in the way I teach my class; I treat all my students the same." Perhaps this teacher's intent is commendable, but clearly she is neither democratic nor is she offering each of her students equal educational opportunity. All students are not the same; therefore, we cannot teach as if differences do not exist. Students differ markedly from one ethno-cultural group to another in various critical areas, including the ways in which they are motivated to achieve in classroom activities. As we continue to learn more about cultural distinctions that strongly impinge on how different students learn, and as we take these diffences into account in the instructional procedures we use in the classroom, we will begin to offer equality of educational opportunity to the various types of students attending our schools today.

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Among his many other affiliations, Dr. Vasquez has also served as the Director of the National Right-to-Read Evaluation Study and as the Co-Director of Region IX (USOE) Desegregation Center.

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SECTION VII

GLOSSARY

MIGRANT EDUCATION TERMS AND DEFINITIONS

Agricultural activity--Any activity related to crop production, including but not limited to, soil preparation and storage, curing, canning or freezing of cultivated crops; activities on farms and ranches related to the production and processing of milk, poultry, livestock (for human consumption); cultivation and harvesting of timber, and activities related to tree nurseries.

Allocation--Amount of funds allocated by the Oregon Department of Education to an eligible agency after having approved the project proposal of that eligible agency.

Area--A specific geographic area of the state designated by the Oregon Department of Education for the purpose of better administration and coordination of Title I Migrant programs in that area.

Area project--All Title I Migrant activities in an area under the supervision of the area director. The area director is a staff member of the agency that has been granted an allocation to administer projects in that area.

Average Daily Attendance (ADA)--Total days of attendance of all students divided by the official number of days taught during the project term.

Average Daily Membership (ADM)--Total days of all students who were enrolled during project session divided by the official number of days taught during the session.

Application review process--A system used by the Oregon Department of Education to evaluate applications for allocation of ESEA Title I Migrant Education funds.

Beginning date of project--The date an approvable project proposal has been received in the Title I-M coordinator's office.

Certificate of Eligibility--A form adopted by the Oregon Migrant Education Program for use in identifying all eligible migrant children in the state. This form must be completed for the child to be officially entered on the Migrant Student Record Transfer System.

Certificated staff--Refers to any staff member in a local project who under Oregon state law must be certificated to perform instructional, supervisory or administrative services in a public school system.

Currently migratory child--A child who has moved with a parent or guardian within the past twelve months across a school district boundary, or boundaries, in order that a parent, guardian or member of his or her immediate family might secure temporary or seasonal employment in an agricultural, fishing or timber harvesting activity.

Data specialist--The person trained in operating the MSRTS teletype terminal.

Date of enrollment -Recorded by the school district clerk on an enrollment roster and sent to the teletype terminal operator.

Date of ID--Identifies children not old enough to participate in kindergarten but mature enough to benefit from participation in an educational program; minimum age is three years. This service can be provided with ESEA Title I-M funding.

Date of identification--The date a child is identified as entering a school district (or state).

Day care--Service which can be provided with ESEA Title I-M funds if approval is granted through the Oregon Department of Education by the U.S. Office of Education; refers to children not old enough to participate in kindergarten but mature enough to benefit from participation in an educational program; minimum age is three years.

Days enrolled--The official number of school days that transpire between the date the student enrolls and the date of his or her withdrawal or the date of project termination.

Dental care--As used in this document, only emergency dental care services are paid for with Title I-M funds. Such services would include diagnosis, referral, treatment and follow-up of critical dental problems.

Educationally deprived child--Any child who has need for special educational assistance in or that his or her level of educational attainment may be raised to that appropriate for a child of that age. The term includes the child who is handicapped or whose need for such special programs result from poverty, neglect, delinquency, or cultural or linguistic isolation from the community at large.

Federal Domestic Assistance Catalog--Comprehensive listing of all federally funded programs with a listing of federal ID numbers assigned to each program.

End-of-project financial status report (Form HEW-601T)--A fiscal report required by the Oregon Department of Education migrant unit that must be filed within 30 days after the close of the local projects.

Evaluation reports--Items required pursuant to Section 116.43 of Title I rules and regulations.

Federal assurances--Forms which must be signed by an authorized official before a project application can be considered for approval by the Oregon Department of Education; provides assurance that the local project will abide by pertinent federal rules and regulations.

Fiscal year--The state fiscal year is from July 1 to the following June 30. The federal fiscal year is from October 1 to the following September 30.

Fishing activity--Any activity directly related to the raising and catching of fish and shellfish from streams, lakes and oceans, and to the processing of such fish for initial distribution through commercial market channels.

Formerly migratory child--A child who, with the concurrence of his or her parents, is deemed to be a migratory child on the basis that the student has been a currently migratory child within the past five years but is not now migrant.

FTE (full-time equivalency) count--A component of the formula used to determine the amount of national Title I-M annual funding and the individual state entitlement; the determining factor being the number of days an eligible student is enrolled in the project(s) compared to the maximum possible days of enrollment.

Interstate agricultural and fishing migrant--A child who has moved with a parent or guardian within the past year across state boundaries in order that a parent, guardian, or member of his or her immediate family might secure temporary or seasonal employment in agriculture, fishing and/or related food processing activities.

Intrastate agricultural and fishing migrant--A child who has moved with a parent or guardian within the past year across school district boundaries within a state in order that a parent, guardian or member of his or her immediate family might secure temporary or seasonal employment in agriculture, fishing and/or related food processing activities.

Instructional services--For purpose of this manual, any direct supplementary services provided to eligible children by a local agency would fall into the instructional cost category on the budget sheet.

Kindergarten child--Under Oregon state law, ORS 336.092, refers to ". . . child in the year immediately prior to enrollment in the first grade."

Local advisory committee (LAC)--A required component of a local project; should provide a means for community and parent input during the design, operation and evaluation of a project. A minimum of 51 percent of the council members must be parents of children eligible to participate in Title I-M projects.

Local operating agency--Denotes the local agency or subgrantee with an approved project as the legal entity responsible for carrying out the provisions listed in the approved project application.

Local educational agency (LEA)--A public board or other public authority legally constituted within a state for either administrative control or direction of, or performance of a service function for, public elementary or secondary schools in a city, county, township, school district or other political subdivision of a state. Also, any combination of school districts or counties as are recognized in a state as an administrative agency for its public elementary or secondary schools.

Mandatory school age--It is stated in ORS 339.010 that all children between ages of 7 and 18 years who have not completed the 12th grade must be enrolled in school. ORS 339.030 provides some exceptions.

Medical care--Family consultation, referrals, follow-ups, record keeping, screening and emergency services related to medical and dental services; preventative medical care is covered by this term.

Migrant Education Service Center (MESC)--Central office funded by Title I-M providing coordinated services: the Migrant Student Record Transfer System (MSRTS), migrant education statewide inservice, staff development activities, project self-evaluation, project monitoring and other requested services.

Migrant Program Allocation Sub-System (MPAS)--Used by the MSRTS Central Depository to determine full-time equivalence (FTE) of migrant pupils in a given state for purposes of general funding of ESEA Title I Migrant education programs.

Migrant project application (MPA)--Any eligible agency which has submitted or has expressed an intent to submit an application (project proposal) to the Oregon Department of Education for Title I-M fund allocation to plan and/or implement a project for students eligible to participate in Title I-M projects.

Migrant status (MS)--Refers to the following classifications of eligible migrant children: 1) interstate agricultural migrant, 2) intrastate agricultural migrant, 3) formerly agricultural migrant (five-year), 4) interstate migratory fishers, 5) intrastate migratory fishers, 6) formerly migratory fishers (five-year).

Migrant Student Record Transfer System (MSRTS)--A national computerized pupil record storage and retrieval system designed to help provide continuity of education for migrant children, centered in Little Rock, Arkansas, under contract with the U.S. Office of Education.

MSRTS Central Depository--The computer storage and processing facility in Little Rock, Arkansas.

MSRTS records clerk--The person in a local agency delegated the responsibility of collecting and recording all pertinent pupil data on a timely basis on the MSRTS transfer record and medical forms and transmitting such information to the teletype terminal location.

Migratory agricultural workers--Those who have moved from one school district to another in the same state or to a district in another state to find temporary or seasonal employment in one or more agricultural activities. (See "Agricultural activity.")

Migratory fishermen--Those who have moved from one school district to another in the same state or to a district in another state to find temporary seasonal employment in one or more fishing activities. (See "Fishing activity.")

Migratory timber harvesters--Those who moved from one school district to another in that state or another state to obtain temporary or seasonal employment in timber harvest activities. (See "Timber harvester.")

Monitoring and evaluation--The process used by the Oregon Department of Education to provide information to the local agency, the ODE and USOE regarding project strengths, weaknesses and problem areas.

Noncertified staff--Persons hired by a local agency to accomplish the goals set forth in the project application who are not required by law to be certified, such as bilingual aides, MSRTS clerks and home-school consultants.

Nonproject school--A school which has eligible migratory children residing within its attendance area, but is not funded for a project under ESEA Title I Migrant Education, may be either public or private. For example, the school may have too few eligible children to warrant the implementation of a full-scale project.

Notification of Project Approval (Form 581-3140)--A three purpose form to: (1) Notify the LEA of amount of grant approved indicating beginning and ending date of project, (2) Make quarterly requests for funds from Oregon Department of Education business services, and (3) Return unexpended funds to Department 90 days after the project terminates.

Ongoing evaluation--A process employed by project staff members to determine the strengths and weaknesses of the project activities in order to make the necessary modifications.

Operation agency--The local agency actually carrying out activities for migrant children under an approved application.

Oregon Department of Education--The legal entity of the State of Oregon which serves as the SEA.

Parent advisory council (PAC)--See local advisory committee.

Performance indicator--Projected outcome of an activity incorporated in the project. To be meaningful, the performance indicator must be realistic, observable and measurable. Sometimes referred to as a project activity.

Preschool program--Any formal instruction program including kindergarten designed for pre-first grade children sufficiently mature to benefit from such a program.

Project--A Title I-M funded educational or support service activity or set of activities administered by an SEA, LEA or other qualified agency for one or more migrant students.

Project officer--The state agency staff person assigned to assist a local project; responsible for communication between the state agency and the local project.

Project proposal--An application for a Title I-M grant by an eligible agency which provides evidence of need to conduct a Title I-M needs assessment or to plan and implement a Title I-M project after a needs assessment has established the advisability of implementing a project and has provided information as to what activities should be incorporated in the project. A project proposal must provide evidence that the local PAC was involved in planning the project and has approved the proposals. To be approved, a project proposal must comply with both state and federal laws and guidelines and with policy established by the Oregon Department of Education and/or the state coordinator of migrant education.

Public Law 89-10--The Elementary and Secondary Education Act of 1965 (ESEA) which provides for the education for disadvantaged children under various titles.

Public Law 89-750--An amendment to Public Law 89-10 which provides authorization for programs specifically designed to meet the special educational needs of children of migratory agricultural workers.

Public Law 95-561--An amendment to Public Law 89-750 which mandates parent advisory councils at the state level and local school district (operating agency) level.

Region--A geographic area of the state designated by the state coordinator of migrant education. The region will contain one or more area projects. Certain services are coordinated in the region which cannot be efficiently and effectively provided on a statewide basis.

Regional consultant--An employee of the Department of Education or the Migrant Education Service Center who has been designated by the state coordinator of migrant education to be responsible for providing a specified region with technical assistance, staff development programs, consultation ano other support services.

School age limits--ORS 339.115 provides that (except as provided in ORS 336.165) the district school board shall admit free of charge to the districts' schools all children between the ages of six and twenty-one residing therein. The board has authority to enroll students above or below these age limits.

Self evaluation--A process conducted by project staff members and the regional consultant to determine if the project activities are effective in achieving the project goals and, if so, whether the goals adequately meet student needs.

Staff development--Activities carried out either by the state agency or the local agency to improve skills and/or competencies of any or all staff providing instructional or support services to the migrant students.

State advisory committee--A group of 10 to 15 persons recommended by the parent advisory committees throughout the state and appointed by the State Superintendent of Public Instruction to advise the state coordinator of Title I-M programs. The committee also reviews and recommends approval of the annual Title I-M state plan and all project proposals.

State education agency (SEA)--The government agency responsible for statewide education program supervision and administration. The legal entity in each state recognized by the USOE as being the governing agency eligible to receive Title I-M funds and administer the Title I-M state program.

State coordinator of migrant education--The administrator of the Migrant Education Unit of the Compensatory Education Section of the Instructional Services Division, Oregon Department of Education. A person who the SEA holds responsible for development, operation and evaluation of ESEA Title I-M projects.

State entitlement--The total amount of Title I-M funds to be made available to the state for the fiscal year. The U.S. Congress has delegated this responsibility to the Commissioner of Education subject to congressional dictates.

State program--The implementation of the overall plan for services, activities, personnel and materials set forth in the state application for a grant to provide special education to migratory children.

Statute--An act of Congress signed into law by the President, or an act of the State Legislature signed into law by the Governor.

Supportive services--Include any service that may be properly listed under the supportive service cost category on the budget sheet, which aids the child to benefit from the instructional services.

Teletype terminal--The machine used to transmit all pertinent pupil data via direct computer linkage to the MSRTS Central Depository in Little Rock, Arkansas.

Term of project--The period of time between the project beginning date and the date of the last services provided by the project.

Title I-M program--Title I Migrant Education Program.

Timber harvester--Any person involved in activities pertaining to (and limited to) harvesting timber, including planting and falling trees, trimming and cutting trees into logs, disposing of unusable materials (such as slashings), loading and transporting logs to the mill.

Uniform Migrant Student Medical Transfer Form--Of the two forms used by the MSRTS, the one used to record and transfer medical background information regarding a pupil.

Uniform Migrant Student Educational Transfer Form--Of the two forms used by the MSRTS, the one used to record and transfer information about a student which is primarily academic in nature.

United States Office of Education (USOE)--The federal agency within the Department of Health, Education and Welfare that has been assigned the responsibility of administering the national Title I, ESEA, Migrant Amendment programs; allocates funds and oversees the Title I-M programs of the 50 states.

SECTION VIII

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ESL BIBLIOGRAPHY

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TPR

Live Action English
Elizabeth Romjin and Contee Seely
The Alemany Press, Ltd.
PO Box 5625
San Francisco, CA 94101

Learning Another Language Through Actions
James Asher
Sky Oaks Productions
19544 Sky Oaks Way
Los Gatos, CA 95030

The Silent Way

Teaching Foreign Languages in the Schools
2nd Ed., 1972
Caleb Gattegno

The Common Sense of Teaching Foreign Languages
1976 - Caleb Gattegno
Educational Solutions
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Notional Syllabus
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2725 Sand Hill Road
Menlo Park, CA 94025

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Judith Lindfors, 1980
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Englewood Cliffs, NJ 07632

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Mary Finocchiaro, 1974
Regents Publishing Company
2 Park Avenue
New York, NY 10016

English as a Second Language
Christine Bratt Paulston
What Research Says to the Teacher, 1980
National Education Association
Washington, DC ($1.25)

Principles of Language Learning and Teaching, 1980
H. Douglas Brown
Prentice-Hall
Englewood Cliffs, NJ 07632

A Way and Some Ways
Earl Stevick, 1980
Newburg House Publications
Rawley, MA 01969

ESL MATERIALS LIST

TITLE	DESCRIPTION
Basic Vocabulary Study Cards	Word lists with pictures. All nouns.
Pal Language System	Program. Machine in ERG. Basic words and beginning sentence structure.
Word Picture Program for Language Master	Contains 250 words and line drawings to illustrate each word. Machine can be checked out.
Boehm Concept Development Series	Teaches basic concepts and gives additional activity ideas.
Boehm Kit	Games, Concept cards, Teachers Manual. Duplicating Worksheets.
Boehm Basic Concept Work Packets	Twenty five worksheets in each packet. Use sheets under plastic
Match and Check	Self check cards relating to basic concepts.
DLM Auditory Perception Training--Imagery	Basic concepts such as color words, around, under, over, etc.
Vocabulary Picture Cards	Picture with word written underneath. Packaged according to speech sounds.
Peabody Kit #1	Excellent total language program. Contains easy to use teachers' manual.
Large Body Puzzle	Life size puzzle for identification.
Circles, Triangles and Squares	Basic shapes book. Low level readability.
Shape Dominoes	Basic shapes.
Laminated handwriting papers	Use crayons or grease pencil.
Alphabet Mastery Program	Language Master cards to use for letter identification training.
Magnapiece File--Level 1	Color cards, basic nouns, basic sentence structure.
Scott, Foresman Special Practice Kit, Levels 2 and 3	Basic concept and word games.

TITLE	DESCRIPTION
Magnapiece File, Level 2 & 3	Basic words; sentences, punctuation, with pictures for each.
First Talking Storybook Box	Fairy tales and other good children's books accompanied by record.
First Talking Alphabet, Part 1	Beginning sounds program with record and activities for each letter. Good for group activities.
First Talking Alphabet, Part 2	"
Stories for Listening	Beginning sounds introduction with records to accompany stories.
SRA Listening Language Lab 1b	Basic words and some descriptive words introduced. Worksheets accompany the cassettes.
Make a Word	Box of pictures and letters to use for basic spelling words.
Building Sentences Step by Step	Pictures and word cards to start sentence structure.
Language Structure Simplified	Pictures and sentences to compare. Beginning of plural words.
Folkes Sentence Builder	Sentence building using who, what, where format. Excellent training in the use of verbs.
Folkes Sentence Builder Expansion	Includes why and how format.
Classification and Opposites	Picture cards for identification of opposites.
Antonyms	Easy reader.
Still More Antonyms	Easy reader.
What Do People Do All Day?	Tapes and worksheets for beginning spelling.
SRA Reading Lab 11A	Reading kit.
International Signs and Symbols	Cards with signs on one side and words on the other.
Functional Signs	All types of road and survival signs.
Functional Signs Match-Up	Game.
Survival Words and Phrases	Language Master Cards with all types of Survival Words. Color coded to similar types of phrases.

TITLE	DESCRIPTION
Tutorgram	Self checking cards of all kinds of skills. Individualized program.
Let's Imagine Numbers	Fairly easy reader.
Telling Time	Good basic kit for learning time concept.
Money	Good kit for learning money concepts.

RESOURCE LIST
EDUCATIONAL MATERIALS, TESTS, AND PERSONNEL FOR LINGUISTICALLY DIFFERENT CHILDREN

prepared by
JACKSON COUNTY MIGRANT EDUCATION OFFICE
JACKSON COUNTY ESD

LANGUAGE:

Introducing English
Houghton-Mifflin
777 California Avenue
Palo Alto, CA 94304

Idea Kit
Ballard and Tighe Inc.
c/o ARC Educational Sales
PO Box 14525
Long Beach, CA 90803

CORE
Ginn and Company
PO Box 2649
1250 Fairwood Avenue
Columbus, OH 43216

DISTAR Language Programs
Science Research Associates
155 N Wacker Drive
Chicago, IL 60606

Oral Language Evaluation
(identification, assessment,
diagnosis, prescription)
EMC Corporation
180 East Sixth Street
St. Paul, MN 55101

Peabody Language Kits P-3
American Guidance Service, Inc.
Publishers' Bldg.
Circle Pines, MN 55014

Systems 80
Educational Systems, Inc.
2360 SW 170th Avenue
Beaverton, OR 97005

Bell and Howell Language Master Programs
Moore's Audio Visual Center, Inc.
234 East 12th Avenue
Portland, OR

WRITE!
Mellgren-Walker
Addison-Wesley
2725 Sand Hill Road
Menlo Park, CA 94025

Sight and Sound Single Concept Program
Migrant Education Service Center
300 Market Street NE Suite 316
Salem, OR 97301

READING:

Sullivan Programmed Reading
Program
McGraw Hill
17970 SW Lower Boones Ferry Rd.
Portland, OR 97223

Miami Linguistic Readers
D.C. Health and Company
Lexington, MA

Sight and Sound: Single Concept
Program (see prior listing)

Recipe for Reading
Educator's Publishing
75 Moulton Street
Cambridge, MA 02138

Systems 80 (see prior listing)

DISTAR Reading Program (see prior listing)

Resource List--continued

MATH:

Elementary School Math
Addison-Wesley
2725 Sand Hill Road
Menlo Park, CA 94025

DISTAR Mathematics Program
(see prior listing)

Sullivan Programmed Math Program
(see prior listing)

CULTURAL AWARENESS:

Information and Materials to Teach the Cultural Heritage of Mexican-Americans
Dissemination Center for Bilingual Education
6504 Tracor Lane
Austin, TX 78721

Raza Cultural Events Series
BABEL Media Center
1033 Heinz Street
Berkeley, CA 94710

Spanish Phrases for Schools
Children's Book and Music Center
2500 Santa Monica Blvd.
Santa Monica, CA 90404

TESTS:

Moreno Oral English/Spanish Proficiency Test
Moreno Educational Company
7050 Belle Glade Lane
San Diego, CA 92119

Carrow Test for Auditory Comprehension of Language (English/Spanish)
Learning Concepts
2501 North Lamar
Austin, TX 78705

Pictorial Test of Bilingualism and Language Dominance
Southwest Texas Testing Services
PO Box 804
Corpus Christi, TX 78403

Bilingual Syntax Measure
Harcourt Brace Johanovich, Inc.
California Office Test Department
Polk and Geary Streets
San Francisco, CA 94109

BILINGUAL MATERIAL SOURCES:

Behavior Resource Laboratories, Inc.
Ladera Professional Center
Box 577
Palo Alto, CA 94304

Bilingual Education Services
PO Box 669
South Pasadena, CA 91030

Children's Music Center
5373 West Pico Boulevard
Los Angeles, CA 90019

Heffernan Supply Company
PO Box 5309
San Antonio, TX 78201

Lectorum Publication, Inc.
Foreign Book Distributors
137 West 14th Street
New York, NY 10011

Materials en Marcha
2950 National Avenue
San Diego, CA 92113

Developmental Learning Materials
7440 Natchez Avenue
Niles, IL 60648

Santillana Publishing Company
575 Lexington Avenue
New York, NY 10022

PERSONNEL:

Placement Office
California State University, Bakersfield
Bakersfield, CA

Placement Office
Oregon College of Education
Monmouth, OR 97361

Bilingual Program
Eastern Oregon State College
La Grande, OR 97850

Jackson County Migrant Education Office
101 North Grape Street
Medford, OR 97501

Bilingual Education Program
University of Washington
122 Miller Hall D Q-12
Seattle, WA 98105

Bilingual Education Program
California State University, Sacramento
Sacramento, CA

Bilingual Program
Boise State University
Boise, ID

READING BIBLIOGRAPHY

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5. Goodman, Y.M. and C.L. Burke, Reading Miscue Inventory: Procedure for Diagnosis and Evaluation. New York: Macmillan Co., 1972

6. Goodman, Y., C. Burke and B. Sherman, Reading Strategies: Focus on Comprehension. New York: Holt Rinehart and Winston, 1980

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8. Lee, Dorris M. and J.B. Rubin, Children and Language. Belmont, CA: Wadsworth Publishing Company, 1979

9. Martin, Bill, Teacher's Editions: Sounds of Language Readers. New York: Holt, Rinehart and Winston, 1972, 1974

10. Smith, Frank, Comprehension and Learning: A Conceptual Framework for Teachers. New York: Holt, Rinehart and Winston, 1975

11. Smith, Frank, Reading Without Nonsense. Teachers' College Press, Columbia Univ., 1234 Amsterdam Avenue, New York, NY 10027

12. Thons, Eleanor Wall, Teaching Reading to Non-English Speakers. New York: Mcmillan Company. 1970

13. Wardhaugh, Ronald, Reading: A Linguistic Perspective. New York: Harcourt, Brace and World, Inc., 1969

14. Zintz, Miles V., The Reading Process. The Teacher and the Learner. Iowa: William C. Brown Co., 1970

MIGRANT EDUCATION SERVICE CENTER
EDUCATION AND CURRICULUM RESOURCES AND PUBLICATIONS

A Resource Guide on Social Science Careers

Basic Procedures for Conducting Meetings...

Canciones y cantos navideños

Dropout Factors Among Migrant Students From Six Marion County High Schools

Early Childhood Education Songs

Handbook for Parents-Ideas and Activities to Help Children Succeed in School (English/Spanish)

Handbook for the State Parent Advisory Committee

Identification and Recruitment Manual

La Educacion para Migrantes en Oregon, Un Pamfleto de Informacion para los Padres

MESC Brochure/English

MESC Brochure/Spanish

MESC Film Catalog--A listing of 16mm films and VTR tapes

Migrant Education in Oregon, An Information Packet for Parents

Migrant Education Projects/Proyectos de Educacion Migrante

Oregon Kindergarten Skill Checklist and Slides Program

Oregon Predrafted Individual Short-Term Plan/Records--Oral Language, Reading, and Math (Primary/Elementary)

Oregon Title I-M Area Secondary Education Programs

Oregon Title I-M SKill Checklist I-VI

Organizing Parent Advisory Committees for Migrant Education Programs/ Organizando Comites Consejeros de Padres para Programas de Educacion Migrante

Predrafted Individual Short-Term Plan/Records--Mathematics, Communication Arts, Personal Finance, Science, and Social Science (Secondary Level)

Preschool Curriculum Handbook

Project Directors' Management Manual

Secondary Education Programs for Migrant Students

Sight and Sound Single Concept Program Catalog

Spanish Children's Song Book/Tape

Summary of Revised Title I-Migrant Regulations/Sumario de Reglamentos Revisados de Titulo I-Educacion Migrante